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LETTER OF IGNATIUS TO THE CHURCH AT ROME.

IGNATIUS, who is also called Theophorus, to the Church of Rome beloved and enlightened, which hath obtained mercy through God the Father and Jesus Christ, health and salvation in the Lord.

By prayer to God I have prevailed to see your face, which I have greatly desired. For being now bound in the cause of Christ, I hope to salute you, if it be his will that I be conducted to the expected end; for the beginning promises well, if I can only obtain grace to finish my course without hindrance or interruption; for I fear your love lest it should be a stumbling block in my way. You, indeed, are free to act as you think best, but it will, not be easy for me to attain unto God, if ye spare me not.

Seek not, brethren, to please men but God, which, indeed, ye do; for I shall never meet with another opportunity like the present of attaining unto God, neither can ye, if you will only forbear to interpose, ever be made either partakers or witnesses of a more exellent work. If ye be silent I shall be made an offering unto God; but if ye love my flesh, I must wait for an opportunity to run a second race: for surely ye cannot bestow a greater benefit upon me than in permitting me to be sacrificed to God, when the altar is already prepared; that forming a choir around me, ye may sing praises to the Father in Jesus Christ, for that he hath thought a Syrian bishop worthy to suffer in the west. It is good for me to die from the world unto God, that I may rise again in him.

Ye have never been deficient in the duty of instructing others: my only wish is that your instructions may have their full effect. Neither, I am persuaded, have ye been wanting in prayers on my behalf. Ask only for me strength within and without, that I may not only speak but will; that I may not only be called but be found a Christian: for if I am really found to be a Christian, I may also bear the name, and approve myself faithful though unregarded by the world. Nothing is good which is such only in appearance. A christian is not the work of persuasion but of power,* and that more especially, because he is hated by the world. I write unto the Churches and inform them all, that I am about to offer myself willingly for God, if I am not prevented by you. I entreat you, hinder me not by an ill-timed compassion. Suffer me to become the food of beasts, by which I may attain unto God. I am his wheat, and may I be ground between the teeth of furious animals, that I may become pure and unmingled bread. Rather entreat the lions that they would become my sepulchre, that nothing of this body remain unconsumed, and that my relics may be troublesome to no one. Then shall I be the disciple of Christ indeed, when my body is become horrible to the world. Entreat him for me, that by these instruments of sacrifice I may become a victim unto God. Yet I do not enjoin you, after the example of Peter and Paul: they were apostles, I am a contemned man; they were free, I am yet a slave; but when my suffering is ended, I shall become the freedman of Christ, and shall rise to liberty indeed!

* Meaning, probably, the power of divine grace.

Even now the battle is begun ; for in my journey from Syria to Rome I am engaged in an unceasing conflict, by night and day, by sea and land, tied as I am to ten leopards, for so I call the band of soldiers who guard me, creatures who are exasperated even by kindness. But I am schooled by their insults. Would that I might enjoy the beasts which are prepared for me : may they be swift to finish their work, to which I will even urge them that they may devour me the sooner.

Pardon me, brethren, I know what is good for myself. Now do I begin to be a disciple of Christ ; now do I aspire from things visible to things unseen, that I may attain unto him. Let me encounter fire and the cross, the assault of wild beasts, the rending asunder of the joints, and all the torments of the devil ; only let me be found in Christ.

The difference between region and region, even all the regions of this world, affects me not. It is better for me to die in the cause of Christ than to reign from one extremity of the earth to the other. I seek him who died for us. I wish for him who rose again for us : he shall be my reward. Pardon me, brethren ; restrain me not from that which is life indeed ; make me not to endure a living death ; and when I long to be with God and to be his, separate me not from him by means of the world, nor seduce me by the temptations of matter : suffer me to drink of the pure fountain of light : suffer me to copy after the passion of my God. If any man enjoy him in himself he will understand what it is that I wish for, he will sympathise with me as knowing the nature of those bands which constrain me.

The prince of this world labours to steal me away, and to weaken the desire which I have towards God. But let no one who may be present interpose,* but be on my side, or rather on that of God. Neither, should I then weakly entreat you, do ye obey me, but believe rather what I now write than what I may then be tempted to say. My love is crucified,† and the fire which is in me seeketh for no water to extinguish it; but it is a living and speaking principle within me, calling inwardly unto me, Come to the Father.

I delight not in corruptible nutriment, nor in the pleasures of the present life. I long to eat the bread of God which is the flesh of Jesus Christ, of the seed of David ; and to drink his blood which is love undefiled.

I wish not to live any longer the life of man ; yet I could be content to do so, if it were your desire. Pray, therefore, that ye may be accepted. Believe me, I entreat you. That mouth uttereth no falsehood through which the Father speaketh. Intercede for me that I may attain. If I suffer, it is because ye have loved me : If I am rejected, ye have hated me.‡

Be not forgetful in your prayers of the Church which is in Syria, which hath now no other pastor than God. May Jesus Christ preside over it in the place of the bishop. But I am ashamed even to be accounted of their number, unworthy as I am, and one born out of due time. My spirit saluteth you, together with the love of all the Churches which have received me in the name of Christ, and that not merely as a passing guest ; for those which did not meet me in the way received me honourably in their cities.

I write this to you from Smyrna by certain Ephesians. Crocus, a beloved brother, is with me, and many more. I think you are informed of those who are already arrived at Rome out of Syria to glorify God, and I desire you to inform them that I am at hand. They are all worthy of God and of you. Refresh them, therefore, in all things. Written the 9th of the cal. of September. Farewell in the Lord Jesus.

* (i. e.) At the scene of his martyrdom.

† Meaning either Christ, the object of his love, or his own affections and lusts. It has usually been understood in the former sense. This sentence is, deservedly, one of the most celebrated in all Christian antiquity.

‡ There is in this paragraph a natural and unaffected struggle between the love of life and the desire of martyrdom, which would have been injured by an attempt to give greater consistency to the language.

Account of Eminent Persons executed in the Civil Wars

(Continued from p. 262.)

EXECUTION OF THE EARL OF DERBY.

THE Earl of Derby, according to an order of the court martial, by which he was sentenced to die at Bolton in Lancashire, was brought to that town with a guard of horse and foot, on the 15th of October, 1651, betwixt twelve and one o'clock, the people weeping, praying, and bewailing him all the way from his prison at Chester to the place of his death.

He was brought to a house in the town near the cross, where the scaffold was raised; and as he passed by, said, VENIO DOMINE, *I am prepared to fulfil thy will, O my God: this scaffold must be my cross; blessed Saviour, I take it up willingly, and follow thee.* From thence going into a chamber with some friends and servants, he was advertised by the commander in chief, that he had till three of the clock allowed him to prepare for death; for indeed the scaffold was not ready, the people of the town and country generally refusing to carry so much as a plank, or strike a nail, or lend any assistance to that work; their cry being generally in the streets, "O sad day! O woful day! shall the good Earl of *Derby* die here? Many sad losses have we had in this war, but none like unto this; for now the ancient honour of our country must suffer here!" And to add to his trouble, most of the timber that built the scaffold was of the ruins of *Latham* House: but nothing could alter his Lordship's resolution and courage; for with a steadfast, composed, and cheerful countenance, he called the company which were present to prayers with him, wherein he shewed admirable fervency, and a kind of humble importunity with Almighty God, that he would pardon his sins, be merciful to his soul, and be gracious to this land, in restoring the king, laws, and liberty; and that he would be a husband to his wife, a father to his children, and a friend to all that suffered by his loss, or had been friends to him.

Rising from prayer, he sat down with a very pleasing countenance, and assured the standers by, that God had heard his prayers, which the blessed spirit of God witnessed unto him in the present comforts he now felt in his soul: then he entered into a discourse of his life, and beseeched God to forgive him the days and time he had mis-spent; and said, it was his comfort, that although he had not walked so circumspectly as he ought to have done, yet he ever had a sense of his sins, and a tender respect to all the services, servants, and ordinances of his God; and that he knew God had mercy for him, that he had strengthened and comforted him against all the terrors of death.

After these and some other words to this purpose, he desired his friends, and the people by, to pray with him again; which when he had ended, rising from his knees, he appeared fully satisfied of a gracious return to his prayers, and never after shewed any sadness in his countenance.

His next business was with his son the Lord *Strange*, whom he publicly charged to be dutiful to his sad mother, affectionate to his distressed brothers and sisters, and studious of the peace of his country: *but especially*, said he, *son, I charge you, upon my blessing, and upon the blessing you expect from God, to be ever dutiful to your distressed mother, ever obedient to her commands, and ever tender how you in any thing grieve or offend her; she is a person well known to the most eminent personages of* England, France, Germany, *and* Holland, *noted for piety, prudence, and all honourable virtues; and certainly, the more you are obedient to her, the more you will increase in favour with God and man.*

Then he desired to be private in the room himself; where he was observed to be about half an hour upon his knees, with frequent interjections of groans and sighs before his God. Then, when he called the company in again, his eyes witnessed to us, that he had abundantly mixed tears with his prayers. He told us, that he was very willing to leave the world, being assured by the testimony of God's spirit, that he should be carried from trouble to rest and peace, from sorrow to joy, from life to death; and that death had no bitterness in it to

him, but that it took him from his dear wife and children, whom he humbly commended to the protection and providence of a better husband, and a better father: and that yet he did not doubt, but that the General, and they who sat in the seat of authority, would make provision for them, hoping that his death might satisfy all those who sought his life, whom he freely forgave, and desired God to do the like. Then calling for his son, he took his leave of him, and blessed him. It would have grieved any one's heart, though ever so hardened, to see the parting of him now with his son, and the day before with his two daughters, Lady *Catharine*, and Lady *Amely Stanley*, upon the road betwixt *Chester* and *Bolton*.

This ended, he called the officer, and told him he was ready. In his way to the scaffold the people prayed, and wept, and cried aloud: to whom his Lordship, with a cheerful countenance and courteous humbleness, said, *Good people, I thank you, and I beseech you still pray for me, and our blessed God return your prayers back into your own bosoms. The God of mercy bless you, the Son of God establish you in righteousness, and the Holy Ghost fill you with all comforts.* Coming near the scaffold, he looked up, and said, *God, I thank thee; I am not afraid to go up here, though I am to die there; there are but these few steps to my eternity.* Then kissing the ladder, he went up, and saluted the people, and walked a turn or two upon the scaffold: then went to the east end of the scaffold, and pulled off his hat, again saluting the people with a cheerful countenance, and spoke as follows:

"I am come by the will of my heavenly Father to die in this place; and I thank God, I do with all willingness and readiness, submit to his most blessed will. As for my crime, as some are pleased to term it, which was objected against me by the council of war; my crime, I say, though I hope it deserves a far better name, was, that I came into my own country with my own lawful king. I came in obedience to his Majesty's call, whom by the laws both of God and of this land, I am bound to obey. So if it be my crime, I have confessed it again before God, angels, and men; that I love monarchy as the best government, and I die for the love and honour I bear to my master, Charles the Second, whom I myself, in this country, proclaimed king. The Lord bless and preserve him, and incline the hearts of those that have power in this nation to accept him to his father's throne with honour and peace. As for my being in arms in the beginning of this war, I profess here, in the presence of God, before whom, in a few minutes, I must make account of this profession, I only sought for peace, and to maintain the laws and settle the king my master in his just rights: and now by his enemies I am adjudged to die by new and monstrous laws which make me an enemy to my country for fighting for my country; a traitor to the laws for endeavouring to preserve them.

"*But, O God, give me grace to consider him who suffered such contradiction of sinners; and, O my God, assert the king to his father's throne, assert the laws to their former honour, and restore thy own religion in its purity; that all these shadows and false pretences of religion may vanish away, and our children's posterities may serve thee in spirit, and in truth.*

"Good friends, I die for the *king*, the *laws* of the land, and the *Protestant Religion* maintained in the church of *England*; all which I was ready to maintain with my life, so I cheerfully suffer for them in this welcome death. I am sentenced to death by a council of war, after quarter for life, and assurance of honourable and safe usage by Captain *Edge*. I had reason to have expected the council would have justified my plea, which hath been ancient, honourable, sacred, and inviolable, until this time that I am made the first suffering precedent: for I dare affirm it, that never gentleman before, in any *Christian* nation, was adjudged to death by a council of war after quarter given. I am the first, and I pray God I may be the last precedent in this case. I must die, and I thank God I am ready for it: death would now be my choice had I the whole world in competition with it. I leave nothing behind me which I much care for, but my king, my wife, my children, my friends, whom I trust

the never-failing mercies of my God will provide for: I beseech God shew mercy to those, who neither had mercy nor justice to me. My blessed Saviour taught me by his example and command, both to pray for my enemies, and to forgive my enemies: I forgive them freely, even those that contrive my ruin, and pursued me to death. I thank God I never personally offended them to my knowledge in my life, and let me not offend against them at my death: I forgive them freely, and pray God for Christ's sake to forgive them also.

"Of my faith and religion I shall not, I hope, need to say much: herein I hope my enemies, if now I have any, will speak for me. I profess my faith to be in God only, from whom I look for my salvation through the precious merits and sufferings of my blessed Saviour Jesus Christ; which merits and sufferings, I hope, are applied to my soul by the blessed Spirit of comfort, the Spirit of God, by whom I am assured, in my own soul, that my God is reconciled unto me in Jesus Christ my blessed Redeemer.

"I die a dutiful son to the Church of *England*, as it was established in that blessed prince my late master's reign, which all men of learning and temperance will acknowledge to be the most pure and agreeable to the word of God, and primitive government, of any Church within twelve or thirteen hundred years since Christ, and which (to my great comfort) I left established in the *Isle of Man*; God preserve it there, and restore it to this nation.

"And, O blessed God, I magnify thy name, that thou gavest me the happiness and mercy to be born in a Christian nation, and in a nation where thy truth was professed in purity. With honour to thy name, and comfort to thy people, I ascribe the comforts of thy holy Spirit, which I feel in my bosom, to the ministry of thy word and sacraments conveyed unto me in thy Church, and made effectual by the operation of the same blessed Spirit. In this faith I have lived, and in this I die: pray for me, and the God of mercies hear your prayers for me, and mine for you."

His speech was interrupted by the violence of the soldiers, who, for what cause is not known, suddenly rode up and down, cutting and slashing the people, killing some and wounding many.

Presently after the tumult was over his Lordship called for the headsman, and asked to see the axe; and taking it in his hand, said, *Friend, I will not hurt it, and I am sure it cannot hurt me;* and then kissing it, said, *Methinks this is as a wedding-ring, which is as a sign I am to leave all the world, and eternally to be married to my Saviour.* Then putting his hand in his pocket, said to the headsman, *Here, friend, take these two pieces, all that I have; thou must be my priest, I pray thee do thy work well and effectually.* Then handling the rough furred coat the headsman had on, *This*, says he, *will be troublesome to thee, I pray thee put it off, and do it as willingly as I put off this garment of my flesh, that is now too heavy for my soul.* Then some of the standers-by bad the headsman kneel and ask his Lordship's pardon; but he did not, and was surly and crabbed: but his Lordship said, *Friend, I give thee the pardon thou wilt not ask, and God forgive thee also.* Then turning up his eyes to heaven, said aloud, *How long, Lord, how long?* Then gently passing over the scaffold, and seeing one of his chaplains on horseback among the people, *Good Sir*, said he, *pray for me, and the Lord return your prayers into your own bosom, and I pray remember me kindly to your brother, and God remember him for his love to me and mine.*

Then turning towards his coffin, *Thou art*, said he, *my bridal chamber, in thee I shall rest without a guard, and sleep without soldiers.*

Then looking towards the block, he asked, if all were ready: *That*, said he, *methinks is very low, and yet there is but one step betwixt that and heaven:* then turning his eyes to the people, he saluted them, and desired again their prayers; saying, *I see your tears, and hear your sighs, and groans, and prayers. The God of heaven hear and grant your supplications for me,*

and mine for you, and the mediation of Christ Jesus for us all.

Here his Lordship caused the block to be turned, that he might look upon the Church, saying, *Whilst I am here I will look towards thy holy sanctuary, and I know that within a few minutes, I shall behold thee my God and King in thy sanctuary above: under the shadow of thy wings shall be my rest, till this calamity be over-past.* Then he pulled off his blue garter, and sent it to his son, and pulling off his doublet, with a very religious cheerfulness, he said, *I come, Lord Jesus, and O come thou quickly, that I may be with thee for ever.* Upon this he said, *Pray tell me how I must lie; I have been called a bloody man, yet truly I never yet had that severe curiosity to see any man put to death in peace:* then laying himself down on the block, after a few minutes he rose again, and caused the block to be a little removed; then said to the headsman, *Friend, remember what I said to thee; and be no more afraid to strike than I to die; and when I put up my hand, do thy work.* So looking round about upon his friends and the people, he said, *The Lord bless you all, and once more pray for me and with me;* at which words, he kneeled down, and prayed privately within himself, with great sighing, about half a quarter of an hour, concluding with the Lord's Prayer; then rising up again, he said, (smilingly) *My soul is now at rest, and so shall my body be immediately. The Lord bless my king, and restore him to his right in this kingdom, and the Lord bless this kingdom, and restore them to their rights in their king, that he and they may join hand in hand to settle truth and peace; and the Lord bless this country, and this town, and this people. The Lord comfort my sad wife and children, and reward all my friends with peace and happiness, both here and hereafter; and the Lord forgive them who were the cause and authors of this my sad end and unjust death; for so it is to mankind, though before God I deserve much worse: but I hope my sins are all bathed in the blood of Jesus Christ.* So laying his neck upon the block, and his arms stretched out, he said these words:

Blessed be God's glorious name for ever and ever. Let the whole earth be filled with his glory. Amen, amen.

At which words he gave the headsman the sign; but he either not observing it, or not being ready, stayed too long, so that his Lordship rose up again, saying, "Why do you keep me from my Saviour? What have I done that I die not, and that I may live with him? Once more I will lay myself down in peace, and so take my everlasting rest." Then saying, *Come, Lord Jesus, Come quickly,* he stretched out his arms, and gave the sign, repeating the same words:

Blessed be God's glorious name, for ever and ever. Let the whole earth be filled with his glory. Amen, amen.

Then lifting up his hand, the executioner did his work at one blow, all the people weeping and crying, and giving all expressions of grief and lamentation.

For the Christian Observer.

ON THE PASSOVER OF THE PASSION WEEK.

To an attentive reader, a difficulty presents itself in the text of John xviii. 28. "*They themselves* (viz. the chief priests and elders of the people) *went not into the judgment-hall, lest they should be defiled; but that they might eat the passover.*" Whereas it is evident that our Lord had kept the passover *the preceding night* with his apostles. Some have, indeed, to clear the difficulty, supposed that the peace-offerings, which belonged to the feast of unleavened bread, are here meant as what the priests, &c. were to eat; but besides the impropriety of calling these the passover, satisfactory arguments may, I think, be brought to prove, that *the Sanhedrim* did not keep the passover *till the Friday evening.* Had they eaten the paschal lamb on the Thursday night, the following day being the first of the feast of unleavened bread would have been a day of holy convocation, in which no servile work might be done: (see Lev. xxiii. 7.), it would, therefore,

have been not only improper, but unlawful, to have spent the time in trying a criminal, bringing the accusation before the Roman governor, and being present at the execution; instead of attending to the solemn ritual of the day: not to urge from Luke, xxii. 52. that they must have come forth to seize the Lord Jesus immediately upon rising from the paschal supper. But by attending to the narration, we perceive that they were obliged to hold their council late at night, renew it very early in the morning, and hasten the conclusion of the trial before Pilate, because "*it was the preparation of the passover.*" The killing of the paschal lambs* commenced soon after the declination of the sun at noon, when the evening sacrifice had first been killed, namely, *between the two evenings*, (Exodus xii. 6.) the first of which was reckoned to begin as soon as the sun had passed the meridian, and the second, at sun-set. It was evidently contrary to the intention of the chief priests, that our Saviour was put to death at this time; for they had determined "*not on the feast*, lest there be an uproar of the people," Mark xiv. 2. But our Lord's open declaration at the paschal supper of the treachery of Judas, which he had before only confidentially intimated to St. John (chap. xiii. 26.) on a former night,† rendered it necessary for the traitor to hasten the execution of his design; since he could no more appear among the disciples. I apprehend that Judas abruptly quitted the chamber, before the institution of the Eucharist, when our Lord replied in express terms to his inquiry, "*Master, is it I?*" On the former night, the rest of the disciples had only expressed their anxiety and surprise by their looks; but when their master repeated his assertion that one should betray him, they severally put the question, "*Is it I?*" and, therefore, Judas was obliged to do the same, or by silence confess his consciousness of guilt. His confusion and indignation at being thus discovered, urged him to an immediate perpetration of the crime he had premeditated: he went immediately to the chief priests to inform them no time was to be lost, and, by their orders, procured the band of soldiers. But it ought to be noted, that if the Sanhedrim had kept the passover that night, Judas would have had no opportunity of making his application to them, since each master of a house would have been engaged in his own family according to the law.

But it is obvious, if this statement be admitted, that a considerable difficulty will occur respecting our Lord's *anticipation* of the passover; since the paschal lambs might be slain only at the temple where the blood was to be offered, consequently no private passover could be kept; and since the three Evangelists who recount the celebration, all speak of it as the day on which the passover was properly to be killed.

Dr. Cudworth has very ably discussed this point in a small treatise, entitled, *The true Notion of the Lord's Supper*, as a feast upon sacrifice, from which, it being less known than it deserves, I will as briefly as possible state the argument.

"The Greek Church held in opposition to the Latins, that the passover was kept the year of our Saviour's death on two days together; many learned men, as Munster, Scaliger, Causabon, &c. have since closed with the Greeks. The question is, how this might legally be done? and the true answer must be derived from the manner of determining the beginning of their months in use at that time, which was according to the *phasis* of the moon; for they had then no calendar as a rule to sanctify their feasts; but

* The vast number of lambs sacrificed at the passover may be gathered from the answer of the priests to the inquiry of *Cestius*, viz. twenty-five myriads five thousand six hundred!

† It may be very satisfactorily proved, that the supper, John xiii. 1. was not the paschal supper, but a private one distinct from that when our Lord was anointed at the house of Simon. St. John neither mentions the passover nor the institution of the Eucharist, both having been done by the three preceding evangelists. It may not be improper to note, that it will be found on examination that St. Peter was, at least, twice warned by his Lord of his fall, first at the supper, John xiii. and after at the paschal supper, Luke xxii.

they were sanctified by the heavens, as the *misna* speaks. This is clearly stated by Maimon, (*Kiddush Hacchodesh,*) who having spoken of the rules of observing the *phasis*, adds, that these were never made use of since the Sanhedrim ceased in Israel after the destruction of the temple: since that time they have used a calendar calculated according to the middle motion of the moon, except the *Karraites*, who preserve the ancient custom as sacred, in opposition to the *Rabbinists*, whom they abhor for giving it up.

"The manner of reckoning by the *phasis* is thus described in the Talmud of Babylon in *Rosh Hashanah*, and by Maimon in *Kiddosh Hachad.*

"In the great or outer court of the temple, there was a house called *Beth-Jazek*, where the senate sat all the 30th day of every month to receive the witnesses of the moon's appearance, and to examine them; entertainment being provided to encourage men to come the more willingly. If there came approved witnesses on the thirtieth day of the phasis being seen, then the chief men of the senate stood up and pronounced *mekuddash, it is sanctified*, and the people standing by repeated it; whereupon notice was presently given to all the country. But if, when the consistory had sat all the thirtieth day, there came no approved witnesses, then they made an intercalation of one day in the former month, and decreed the following one and thirtieth day to be the calends. And yet notwithstanding, if afterwards witnesses came from afar, and testified that they had seen the *phasis* in due time, and after all possible trial of their integrity if they remained constant in their testimony, the senate was bound to alter the beginning of the month, and reckon it a day sooner, viz. from the thirtieth day. Here we see how the difference of a day might arise about the calends of a month, on which the feasts depended. Now it was a custom among the Jews, in such doubtful cases, to permit the feasts to be solemnized, or passovers killed, on two several days together. Maimon affirmeth, that in the remoter parts of the land of Israel they kept the feast of the new moons two days together; nay, in Jerusalem itself, they kept the new moon of *Tisri*, which was the beginning of the year, twice, lest they should be mistaken in it; and in the Talmud (*Gemarah Rosh Hashanah, cap.* 1.,) we have an instance of the passovers being kept two days together, because the new moon was doubtful; nay, the rabbinical Jews themselves, in imitation hereof, still observe to keep the passover two days together *iisdem ceremoniis*, as the learned author of the Jewish synagogue reports, and Scaliger also, not only of that but also of the other feasts; *Judæi post institutionem hodierni computi eandem solennitatem celebrant biduò, propterea quòd mensem incipiant à medio motu lunæ: itaque propter dubium conjunctionis luminarium, Pascha celebrant* 15 *et* 16 *Nisam, Pentecosten* 6 *et* 7 *Sivan, Scenopegia* 15 *et* 16 *Tisri; idque vocant, festum secundum exsiliorum.*"

From hence it appears how our Saviour, according to his desire exprest *Luke* xxii. 15, could eat the passover with his disciples, and yet be himself offered up *at the very time* when the paschal lambs were sacrificed at the temple. St. Mark notes, chap. xv. 25. "*It was the third hour,*" i. e. nine in the morning, (the time of offering the lamb of the daily burnt-sacrifice,) when he was nailed to the cross; "*and when the sixth hour was come* (i. e. noon) *there was darkness over the whole land till the ninth hour.*" On the passover day, they anticipated the killing of the evening sacrifice, which, on other days, was done at half past two, and offered at half past three; but now, on account of the number of paschal lambs to be slain, was hastened, as soon as the sun declined to the west, because the blood of the daily sacrifice must be sprinkled before that of the paschal. This supernatural darkness, therefore, took place whilst the blood of the evening sacrifice, and of the paschal lambs, was offering; and may be considered a token of the divine dereliction of the legal sacrifices, as their being consumed by fire from heaven, (2 Chron. vii. 1.) when the first temple was dedicated, was of their acceptance. "*And at the ninth hour,*" when the incense was to be burnt on the golden altar, (which was done when the evening sacrifice was *wholly* con-

sumed on the altar of burnt-offering,) "*Jesus, knowing that all things were now accomplished,*" bowed his head, and gave up the ghost, "an offering and a sacrifice to God for a sweet-smelling savour;" upon which *the vail of the temple was rent*, before which the golden altar stood, where the priest was officiating.

St. John remarks, chap. xix. 31. that the following sabbath (during which the body of Jesus lay in the grave) was an *high day*. The same word translated chap vii. 37. *great day*, is the word used by the Septuagint, Isaiah i. 13. for the "*calling of assemblies*," namely, on the first and last days of the solemn feasts; which plainly points out this sabbath as being the first day of unleavened bread, and, consequently, that the passover had been eaten on *the preceding night*. It was, therefore, this year, on two accounts, a sabbath, or day of rest, of divine appointment; prepared by him "who hath put the times and seasons in his own power," as fitly typifying that rest which followed the great work of redemption. The next day, when our Lord rose from the grave, was the second day of unleavened bread, (the 16th of Nisam,) on which the wave sheaf, the first fruits of the harvest, was to be presented before God. The words of the law, Lev. xxiii. 11. are, "*Ye shall wave the sheaf before the Lord to be accepted for you: on the morrow after the sabbath*, (i. e. the rest of the holy convocation on the festival day) *the priest shall wave it.*" They were then to reckon seven sabbaths, and on the morrow of the seventh sabbath was the feast of weeks or of *pentecost:* on that day *the wave loaves** were offered, called Exodus xxiii. 16. *The first fruits of thy labours.* On this day was the promised effusion of the spirit, by which the disciples were anointed as "*first fruits*," at once the earnest and the means of fulfilling that glorious prophecy, "*He shall see of the travail of his soul and shall be satisfied.*" Isaiah liii. (comp. Matt. xiii. 33.)

The clearing any seeming difficulties in the narration of the evangelists is of real importance in any controversy with the Jews; they have not failed to urge what they supposed might impeach the veracity of the sacred historians, and they have, from the passages which have now been under consideration, too often perplexed an unprepared opponent. On the other hand, no Christian can meditate on this exact conformity to the ancient types, (whose fulfilment the Jewish priesthood were certainly very far from studying thus to accomplish,) but he must find his faith confirmed, and his devotion animated; and even a rational sceptic must be constrained to acknowledge, if he admit the facts, that these are coincidences which no human foresight could preconcert, and no human power could bring to pass. C. L.

* *Ye shall bring two wave loaves of fine flour, they shall be baken with leaven, they are the first fruits unto the Lord. And ye shall offer with the bread seven lambs, &c. See Lev.* xxiii. v. 15—22.

EXTRACTS FROM DR. NOWELL'S CATECHISM,

(Continued from p. 272.)

The Second Part, containing the Gospel and Faith.

HAVING considered the law, we come now to speak of the Gospel, which holds forth to the violators of the divine law God's mercy through Christ, the principal object of faith. As an abridgment of the Gospel and the Christian faith, there is none more suitable than that which is called *the apostles' creed*, comprising in a short compass the chief heads of our holy religion. By believing, or faith, in its most common acceptation, is meant an assent to the truth of God's word; which admits as true whatever is contained in scripture. True Christian faith, however, while it holds, as most certain, all the revelations God has made in his word, embraces also the promises of divine mercy and forgiveness set forth in Christ. Faith, in short, is the sure persuasion of God's paternal love towards us through Christ, and a confidence in the same, as it is attested in the Gospel; and is always accompanied with a careful attention to piety, and a desire of following the will of God through life.

Master. Having now explained the creed,* that is, the summary of Christian

* The explanation of the creed it does not seem necessary to insert.

faith, tell me what advantage we derive from this faith?

Pupil. We obtain righteousness in the sight of God, by which we are rendered heirs of eternal life.

M. But will not our piety towards God, and our just conduct towards men, make us righteous before God?

P. Could any man live in all respects agreeably to the divine law, he would be esteemed righteous according to the law; but since we are all at the greatest distance from such perfection in life, and consequently lie under the accusations of a guilty conscience, some other way must be invented besides our own merit, whereby God may again receive us into favour. We must flee to the mercy of God, by which he graciously receives us in Christ, and with love and affection embraces us without any respect to our works or deservings. After this manner he forgives us our trespasses, and accepts us through the righteousness of Christ apprehended by faith, no less than if we were righteous in ourselves. Therefore we owe all our acceptance with God, to his mercy in Christ.

M. Do you not then maintain, that faith is the principal cause of our justification, so as to make us righteous before God by its own merit?

P. By no means; for this would be to substitute faith in the room of Christ. God's mercy is the spring of our justification, which flows to us through Christ; it is offered us, however, by the Gospel, and apprehended or laid hold of by faith; faith not being a cause, but an instrument of our justification, because it embraces Christ who is our righteousness, and so unites us to him as to render us partakers of all his benefits.

M. But may this justification be at all separated from good works?

P. No, truly; for by faith we receive Christ, such as he offers himself to us He, however, not only delivers us from sin and death, but also by the divine influence and power of the Holy Spirit he begets us again, and forms our hearts to the love of innocence and purity, which we term newness of life. Therefore justification, faith, and good works, are so connected with each other, that nothing may separate them.

M. This doctrine then of faith, in no respects draws men off from pious labours and duties?

P. Far otherwise; for good works rest upon faith as their foundation; and instead of retarding our progress in piety, faith is the principal means of exciting us therein. He therefore cannot be reckoned a true believer who does not avoid sin, and follow after righteousness to the utmost of his power; so conducting himself at all times, as one that has to give account of himself before God. In order, however, to our works being accepted, it is requisite that they be of that kind which the divine law prescribes; and that they be done from pure motives, and by that faith which God exacts: for none of our thoughts or actions, which do not spring from faith, are capable of pleasing God. It is evident, therefore, that all the works we perform, before we are regenerated and renewed by the spirit of God, are corrupt; for whatever appearance of beauty or dignity they may assume and hold forth in the eyes of men, since they come from a vicious and depraved heart to which God principally looks, they cannot but be polluted and impure, and, consequently exceedingly offensive in his sight.

M. Are there no good works, then, and merits, by which we may procure the love and favour of God, and induce him to deal kindly with us?

P. No; for God has prevented us with his mercy, by loving us when we were his enemies and choosing us in Christ before the foundation of the world. Here is the spring of our justification.

M. But what do you think of the works we do after we are restored to the favour of God, and are under the influence of the divine Spirit?

P. Those pious duties which spring from faith working by love, are pleasing to God, not for their own merit, but because God graciously deigns to regard them. For although they flow from a divine principle, yet they never fail to contract a pollution from the intermixture of our carnal affections.

M. In what way then do you maintain, that they are pleasing to God?

P. Faith is the means of procuring

our works acceptance with God, and of inspiring us with a humble confidence in him; while it assures us, that he will not be strict to mark what is done amiss, but will forgive our sins and infirmities through the merits of Christ, and deal with us as though we were perfectly righteous.

M. It is impossible, therefore, to find favour with God and be treated as righteous by the merit of works?

P. The word of God thus determines; and his holy Spirit directs us to pray for his pardoning mercy: because the righteousness which God may accept must be complete in all respects, corresponding with the rule of the divine law, and falling short, in no particular, of the most consummate rectitude. But our best works are wholly defective, and come not up to the standard laid down in the word of truth, but on many accounts are deserving of condemnation: we are, consequently, excluded from all hope of justification by the works of the law.

M. But does not this doctrine draw off men's minds from religious duties, and render them less prompt to do good, and more indifferent and slothful in the discharge of pious offices?

P. No: it does not follow that good works are of no importance, because inefficacious to our justification. They conduce to the welfare of our neighbour and the glory of God. (*Mat.* v. 16. 1 *Pet.* ii. 12.) They become evidences of God's loving-kindness towards us; and, on the other hand, of our faith in God and of our love for his name, and thus give us assurance of our salvation; and it is altogether proper, that we who are redeemed by the blood of Christ, and loaded with innumerable mercies, should live conformably to the will of our Redeemer, never forgetting the obligations under which we are laid, and always studying to win others to him by our example. While any one considers these things with himself, he may very well rejoice in his works of faith, and labours of love.

(To be continued.)

To the Editor of the Christian Observer.

YOUR correspondent *Amicus*, (page 137—140 of the number for March,) has furnished us with the answers which a clergyman returned to some questions put to him by a lady.

The clergyman appears to be scriptural in stating, that whoever is enabled by divine grace to exhibit the genuine evidences of a regenerate state, is scripturally authorized to consider himself in a state of salvation; and he is, undoubtedly, right in referring his reader to scripture for the marks of a regenerate state, or, in other words, of a state of salvation. But, in his deduction of these marks from scripture, he appears to me to have given a view of the subject which is partial, and pregnant with great mischief.

A distinction should be made between the *proper fruits* and the *inseparable concomitants* of regeneration. This is a distinction of no small importance. Regeneration, adoption, and justification, are simultaneous acts as they regard the gracious giver; though, as they respect the Christian, they are gradually unfolded and exercised. Every regenerate person is entitled, through his actual union by faith with Christ, to the privileges of adoption and justification, though his own mind may yet have but a faint perception of his interest in them; and, on the other hand, God views no one as justified through Christ, and adopted into his family, who has not been regenerated by his holy Spirit, and in whose heart the work of sanctification is not gradually advancing, under the influence of the same Spirit, and in the diligent use of the means of grace.

I can, therefore, come to no safe conclusion that I am in a state of adoption and justification, but so far as I feel in myself the proper actings of a regenerate nature; nor, on the other hand, have I any scriptural evidence that I am in a regenerate state, unless so far as my mind is led to acquiesce in the *whole* will of God as it is discovered in his word.

There may exist, indeed, much disproportion and inadequacy in the views of one who is yet a real Christian: he may be fettered by his previous habits of thinking, by the natural turn and bias of his mind, or by the persons with whom he chiefly associates; yet, if he be truly regenerate, his unequivocal

reliance, for acceptance with the Father, will be upon the work of Christ for him; and for a preparation for heaven, upon the work of the Spirit in him; and in these things, the real Christian is often more scriptural, in the exercises of his heart towards God, than he appears to be in his creed.

My objection, therefore, to the clergyman's criterion of a state of salvation, is, that it is partial and inadequate. The standard which he thinks scriptural is this—"to examine, and judge fairly, whether *a fervent love, through faith, of God and our Redeemer, proving itself by the only true test, a life of habitual holiness, be the grand predominant principle which fills our hearts and directs our actions.*" He supports this by a selection of texts which speak exclusively of personal holiness; and, taking his standard and his choice of texts together, his sentiments have a very dangerous approximation to that deistical couplet of the poet, so generally and so justly condemned by all who understand and feel the importance of the doctrines of the gospel:

"For modes of faith let senseless bigots fight;
His can't be wrong, whose life is in the right."

It will not be sufficient to allege, that his expression "through faith" implies that the love of God and man, which he makes the exclusive test of regeneration, is that love which springs only from a true faith. As it occurs here, it appears little more than an incidental expression. The scriptures, and our Church in conformity with them, clearly and explicitly distinguish between faith and its fruits. See Galatians v. 6. James ii. 14—26. Art. xi. xii. xiii. To state, therefore, as the exclusive fruits of regeneration, that love and holiness which have no value nor even existence but as they spring from a true faith; without stating, at the same time, the nature, grounds, objects, and exercises of that faith, is as unscriptural and as dangerous as it would be to state, that faith was the criterion of regeneration, without explicitly detailing its genuine effects in love and holiness.

Let us suppose a self-righteous legalist to apply the scriptures, and the test which this clergyman has brought forward, in order to determine whether he is, or is not, in a state of salvation. He is ignorant of the malignity, universality, and guilt of sin. He has experienced no real contrition, no genuine self-abhorrence and renunciation, no hatred of sin as an offence against a God of purity and love. He has no just views of the character, the work, and the offices of Christ; of course no humble affiance in his sufferings and righteousness for acceptance, and no approach to God through his intercession. He has no just views of his own depravity and helplessness, and, consequently, no genuine reliance upon the grace of the holy Spirit. He does not understand the nature of true holiness, but rests chiefly in the observance of outward services, and in certain moral virtues, to which, perhaps, he may be inclined by education, interest, or reputation. If you tell him, the regenerate man "doeth righteousness," "crucifies the flesh," &c. &c. he tells you "all these things have I kept from my youth up:" it is his great object to insist upon these things with others. You thus confirm him in his ignorance and presumption. The fact is, that the evidence of a regenerate state, by which you have called him to examine himself, falls far short of that of scripture. You have kept out of sight, or sunk in unmeaning generalities, that "one thing" in which he is eminently "lacking." As you have not insisted upon scriptural views of God, of himself, of sin, of the Saviour, of the holy Spirit, and of holiness; as you have not called him to examine the acquiescence of his mind under divine grace in these views, and their pevailing influence upon his affections of love, hatred, hope, fear, &c. as they regard all these objects respectively; but have rested in partial generalities, you leave him in his ignorance and pride to imagine that he is and does what the scriptures require.

On the other hand, the trembling Christian, who feels deeply the depravity of his nature, and who, judging himself, by the high and holy standard of God's law, is overwhelmed with the view of his corruptions and the perpetual opposition of his sinful nature, hav-

ing no test brought before him of a regenerate state but that of "fervent" love producing "habitual holiness" and "filling" his heart, is driven to despair. In proportion as we understand the nature of entire conformity of the whole man to God, and watch the awful and perpetual workings of pride, and unbelief, and worldly-mindedness, and self-love; we find it difficult to conclude that "fervent love" is "the predominant principle which fills our hearts and directs our actions," and utterly impossible to come to any settled peace of mind, but in the view and apprehension of those great Gospel truths, in which the regenerate man always delights, but which this clergyman has left out of the question.

The test of a regenerate state is, therefore, not to be confined to the *agenda*, but it is to be extended to the *credenda* of Christianity. "Have I scriptural views of God? of his nature and perfections? Have I scriptural views of Man? of his guilt, depravity, and ruin? Do I ascribe salvation unreservedly to the free grace of God, and yet an entire accountableness to man? Do I view CHRIST as he is set forth, the glory of all the divine dispensations towards man, equal with the father, bearing voluntarily the sinner's deserts, working out an acceptable righteousness for all that receive him, purchasing and bestowing the holy Spirit to renew and sanctify the sinner, and exercising towards his people the offices of prophet, priest, and king? Do I view the HOLY SPIRIT as the source of all spiritual light, and life, and grace, and consolation? Do I see that unless the free mercy of God *adopt* me into his family, unless the Holy spirit *regenerate* me, unless I am *justified* by an union with Christ through faith of the Spirit's operation, and unless by the same Spirit I am increasingly *sanctified*, I shall be undone for ever? Do I view personal HOLINESS as pervading every purpose and desire and feeling of my heart towards God and man, and as that fruit which I must labour under grace to produce to the honour of him who hath bought me with the price of his own blood? Do I view the FUTURE WORLD as the scripture exhibits it to me?

"How does my heart stand affected towards all these truths? Do I labour to use them practically? Am I, as in myself a lost sinner, daily prostrating myself before God the Father, under the guidance and grace of the holy Spirit, through the atonement and intercession of Christ Jesus? Do I depend solely on the work of Christ for acceptance with God; and on the influence of the holy Spirit for all grace and consolation? Am I living like a dependant but accountable creature; and, while I know that grace must in all things both prevent and follow me, am I labouring to perfect holiness in the fear of God? Am I avoiding scenes of temptation, watching the first approaches of sin, carrying religion into every relation of life, maintaining a close communion with God in private, and diligently using all social and public means of grace; doing whatsoever I do in word or deed in the name of the Lord Jesus, and seeking to abound in all the fruits of the Spirit?

"Or, if I have to lament much confusion and indistinctness in my views of divine truth, am I with a child-like simplicity crying to God, 'What I know not teach thou me?' 'Lord, what wilt thou have me to do?' Am I willing to learn of any man, and desirous to know every truth interesting to my eternal peace, even though it should be mortifying to my corrupt feelings?

"And, if I feel such workings of pride, and unbelief, and self-righteousness, and sensuality, that I hesitate and tremble to pronounce that my heart and life stand well affected towards all these truths, do I desire they should do so? Are there not secret intercourses of my heart with God, where no eye sees and no ear hears me? If I can trust nothing to which I expect there may be a single human witness, because I feel a variety of evil passions beginning then to rise in me; yet is it not true, to the glory of him who hath wrought it in me, that there are genuine feelings of self-renunciation and abhorrence before his throne; and though I suspect the simplicity of my motives in all which my fellow Christians are to

witness, yet that this is also bewailed from my heart before God? Is it not true that I feel, at times, gratitude towards him for redeeming love; the acquiescence of my whole soul in a scheme of salvation so suited to me as a sinner; and a lively sense and recollection of especial mercies to me? Is it not true, that I am conscious of so much evil in myself, that I feel and acknowledge that God can look into himself only for the motives of his gracious dealings towards me? Is it not true, that with my whole soul I can and do tell him that I desire to be holy as he is holy, and that I view heaven with delight, as that place where I shall forever cease from sin? Have I not consciousness in myself, that in my troubles, perplexities, and temptations, I have received a holy bias of spirit towards God, that I carry my sorrows to him as a child to his father, and that I would not give up the feeble hold I seem to have upon him for a thousand worlds?"

Thus, in laying down the scriptural actings of a regenerate nature, we must be sufficiently full and comprehensive both to repel the ignorant acquiescence of the Pharisee in the safety of his state, and to obviate the doubts of the real but self-condemning Christian. While, by "sound doctrine," we labour "to convince the gainsayers," we must also remember to "comfort the feeble-minded and support the weak." Tit. i. 9. 1 Thess. v. 14.

Were I reasoning, indeed, with an Antinomian, who speculatively or practically abuses the doctrines of grace to licentiousness, I should bring before him chiefly those views of the effects of regeneration, upon which this clergyman has insisted. Yet even with an Antinomian I would assert, as fully as he could, the doctrines of grace as they are exhibited in scripture; but I would shew him that I make the scriptural use of them, and he an unscriptural. It is a great error to endeavor to convince any man that he is wrong, by suppressing those truths which he abuses; for you thus lead him to reject all you say, while he supposes you not to understand or receive those great truths, about which you say nothing, or speak with a cold and unscriptural reserve. But if I would not confine myself to these views of the effects of regeneration with an Antinomian, who knows but abuses the doctrines of grace; how much less should I do it with a Pharisee who is ignorant of these doctrines, or rejects them; or with a trembling Christian, who knows but cannot appropriate them? J. P.

To the Editor of the Christian Observer.

It is surprising (if any errors of so weak and wayward a creature as man can be surprising) that any should have considered christianity as addressed chiefly, if not exclusively, to the head, though her great demand is a new heart:—that any should have been disposed to exclude almost all feeling, as leading to enthusiasm, though the two great commandments of our religion are love to God and love to man.

But while others have been aware of the absurdity of such opinions, they have often deplorably mistaken the real nature of religious affections, the means by which they are (under the holy Spirit, their great author,) to be excited, maintained, and improved, and the valuable ends to be answered by them.

My reflections on this subject were suggested by part of Bishop Butler's chapter on moral discipline, in his Analogy between Natural and Revealed Religion. The bishop represents man as endowed with certain feelings and dispositions, capable of being excited by external objects; but that the power of such objects to excite them is continually diminished by repetition. The great purpose to be answered by these endowments, he observes, is to impel the man to right conduct, and form in him habits of virtue; which habits have a wonderful power, not only in maintaining in their pristine vigour, but also in strengthening and exalting, the feelings and dispositions which gave birth to them. He, therefore, who is mak-

ing continual progress in habits of holiness, is continually pressing on towards a complete renewal in the divine image in the *inward* man, as well as in his outward conduct. But, on the other hand, if religious feelings do not produce and bring to maturity those holy habits which are their proper fruit, the character not only receives no improvement, but its capacities of improvement continually diminish, by the soul becoming continually less susceptible of virtuous impressions. Those precious faculties which God has made, under the guidance and informing power of his holy Spirit, the great instruments of conversion to himself and of establishment in holiness, are weakened, and become less and less able to perform their high office; and the case of the individual, after passing through various stages, becomes almost hopeless and desperate.

Let no one look upon investigations of this sort as detracting from the honour due to the holy Spirit. He, indeed, begins, continues, and ends, every renewal of the heart to holiness, and to him be all the praise! But still he works by means; and these means are found in part, at least, in the exercise of the human faculties and abilities. Is it not necessary then that we should study the constitution of our nature, the laws by which it is governed, the means of its renewal and improvement under the guiding hand of its great author, and the causes which would lead to its still further degradation? Christ is to us wisdom, no less than sanctification; and why should not the same prudence be exercised, and care employed, in seconding his gracious will to give the latter, as are universally acknowledged to be necessary for the acquisition of the former? He would be thought a mad enthusiast who expected spiritual wisdom from Christ, without reading his Bible, meditating over it, and applying to such human studies as will best enable him to understand it. And yet because some have denied the doctrines of grace, and looked only to second causes for the regulation of the heart; many others seem to dread all attention to second causes in the acquisition of holiness, and to expect that new hearts will drop to them, as it were, from heaven in God's good time.

Let us then, without fear of heterodoxy, and with hearts deeply conscious that in sanctification as in every spiritual work God is to us all in all, consider the facts mentioned by the able author of the Analogy, and attend to the practical use which may be made of them, when applied to the Christian system. It appears then, that he who makes a right use of his natural faculties, and diligently obeys the impulse he receives from the holy Spirit through their instrumentality; he, who engrafts right practice on holy impressions, and so proceeds to form holy habits and to experience a change of character from sin to holiness; he uses the appointed means for preserving his soul in a state to be still alive to good impressions, and to be led by them to still higher Christian attainments: while the man, who suffers his religious feelings to pass away like a morning cloud, without making them, by God's blessing, the foundation of steady religious habits, loses the good fruits which they were intended to convey, and gradually loses also, by the righteous judgment of God, his susceptibility of those very feelings; a susceptibility which was graciously bestowed on him as the great mean of his spiritual conversion. So true is it, that "unto every one that hath shall be given, and he shall have abundance; and from him that hath not shall be taken away, even that which he hath." Matthew xxv. 29. See also Luke xxix. 26. Thus, true Christians who *walk* after the Spirit in newness of life, "grow in grace," are more and more "transformed in the spirit of their minds," have more and more their "fellowship with the Father and the Son;" while those who act a contrary part have their foolish hearts hardened, become "past feeling," and finally, losing in a great degree those moral faculties by which man was made capable of being led

by the Spirit to God and holiness, they are almost reduced to the state of "natural brute beasts made to be taken and destroyed," and are in fearful danger of utterly perishing in their own corruption. Does not the above view of the condition of man illustrate that strong connection between keeping God's commandments and loving God, which led Christ and the apostle John to use them as convertible phrases? See St. John xiv. 21. also 1 John ii. 3—6. iii. 24. v. 3.

The obvious practical lessons to be derived from the foregoing considerations, are—1. Not to make an unguarded or lavish use of outward means for exciting religious feelings; but to cherish, with the greatest care, habits of holiness, and a renewal of heart: to consider these as the precious fruits to be reaped from those feelings, and as the only true safeguard and solid support, under the divine blessing, of the feelings themselves.

2. To look on holiness as the healthful soil in which religious feelings flourish, and attain their full vigour; and to place no dependance on any feelings, however luxuriant their growth or fair their appearance, which are raised by the impassioned gestures, glowing imagery, or commanding eloquence of a preacher, unless they strike their roots into this soil and partake of the blessings which are peculiar to it.

3. Not to wish for violent emotions which are thus raised; except, perhaps, occasionally, and under very particular circumstances; from a just apprehension that they will cloud the judgment, leave the soul in the languid state which is found to succeed the paroxysms of all strong emotions, render it less susceptible of right impressions in future, and in various ways indispose it for the temperate and ordinary exercise of religious affections.

Now, Sir, do we always find the practice of religious people, nay, have you and I always found our own practice accord with these sentiments? I fear not. It is not uncommonly, I apprehend, the great complaint of those who profess much attention to religion, that they are cold, and want rousing. In order to cure this evil, they follow the most impassioned preachers: they are warmed by their sermons; but their coldness soon returns, and they find no relief but in again having recourse to their favourite preachers, whose discourses are never too fervid for their taste. After a time, however, the effect of sermons declines. Their old preachers can seldom warm them, or, at least, warm them sufficiently; and they have recourse to new ones, as often as their convenience will permit. Their malady, however, still remains; its symptoms are aggravated, and their alleviation is found more and more difficult. At length, perhaps, they despair of being of the number of the elect, and either groan under the weight of fantastic reveries, or return to a worldly course; or, perhaps, trusting to their experience at some former period, that they were then children of God, and being taught to believe that his children can never be finally lost though his face may be hidden from them for a time, they quietly acquiesce in a sort of spiritual stupor, and are content to live a good deal like decent men of the world, till it may please God in his own time to give them the light of his countenance again.—Thus are some driven to despair under the Gospel, and more become *Gospel-hardened;* a very just and emphatic term, applied to the worldly hearers of evangelical preaching, by numbers who are little aware, alas! that their own love of ecstatic emotions and glowing expressions in religion subjects them to imminent danger of becoming Gospel-hardened also.

The malady which I have described often exists in a less degree, and does not proceed to such fatal lengths; but it always produces, according to its malignity, effects more or less inimical to the growth in grace, and to the peace of the individual.

From my heart, Mr. Editor, do I pity poor creatures ever learning, "but never able to come to the knowledge of the truth;" often perishing for lack of knowledge in the very midst of preachers, and aiming to maintain spiritual life in their souls by the use, as it were, of drams and high-seasoned viands, rather than by partaking soberly of the simple and wholesome fare pointed out by the Gospel. May God give his blessing to your sound and judicious

miscellany, and make it instrumental in rescuing many of this description from the evils to which they are exposed!

The preceding observations shew how widely these persons mistake the true way of acquiring, through the holy Spirit, spiritual affections. They trust far too much to outward means of exciting them; and they use those means with as little discrimination, caution, and reserve, as if their powers of excitation were boundless and endless and always innocuous; while, on the other hand, they are by no means sufficiently diligent in making the best practical use of their religious feelings, by founding on them habits of universal holiness, and cultivating these habits with a care and solicitude proportioned to their inestimable value. These habits, and not the emotions which originally lead to them, are constituent parts of the Christian character; and where such habits are found, God always vouchsafes his blessing, and gives spiritual affections.—"Blessed are they that hunger and thirst after righteousness, for they shall be filled." Christian affections, through the divine bounty, as naturally accompany true Christian obedience, as warmth and feeling belong to a healthy limb. It is God that gives, and not man who obtains by any *necessary* connexion of cause and effect; but still such is the course of providence, that under some circumstances the gift is bestowed, and under others it is withholden. It is as absurd for those to expect that God will bless them with Christian affections who do not watch, and pray, and strive to lead Christian lives; as it would be for a farmer to expect good crops on a bad and neglected soil, or for a physician to expect right feeling and genial warmth in a limb withered by a palsy. In vain would the farmer have recourse to artificial helps; in vain would the physician apply external stimulants; and equally in vain will he, who thus seeks Christian affections, hang on the skirts of impassioned preachers, and have recourse to all outward means of rousing his feelings. However he may appear to succeed for a time, his affections will be feverish and turbulent; they may, probably, hurry him into extravagant opinions, or extravagant conduct: but though this should not be the case, they will assuredly be short-lived, and "the last state of that man will be worse than the first."

Shall we then be indifferent to the use of outward means in religion? Far be such a thought from the writer of these remarks. Outward means are appointed, are commanded to be used by the lord of life: he himself used them for the conversion of a world lying in wickedness, and for the establishment of his disciples. Sound and animated preaching particularly was the harbinger, and continues to be, under God's blessing, a main support of true religion in every Christian country. No true follower of Christ will neglect regularly to attend it, or fail to own his deep obligations to it. The due and prudent use of outward means is as important and even necessary in the Christian life, as the abuse of them is mischievous. We are all sufficiently sensible how much they are abused by the Papists; ought we not then to guard carefully against their abuse among ourselves, nay, even among such of us as think they stand at the greatest distance from popery?

Different causes contribute to spread the dangerous error, which is the subject of these remarks. I will only mention one radical mistake, which is, I think, almost universally prevalent among those who seek for religious affections more from hearing sermons, and other outward helps, than from the cultivation of holiness. It consists in their having wrong conceptions of the nature and tone of Christian feelings. Seeing something of the deplorable state of man by nature, and of the length and breadth and depth and height of the love of Christ, they not unnaturally conclude, that the affections of the Christian should be proportionate to the high motives held forth in the Gospel to excite them; and, therefore, they never think their hearts sufficiently warm, or rather (as their ideas should lead them to say) sufficiently fervid. But man can only feel as man. What raptures and ecstacies would be commensurate with the love of which he is the object, and with the perfections which he is called upon to contemplate; but man cannot lead a life of raptures and ecstacies; nay, I

question, whether such high flights of the soul, even when occasional and temporary, are ever good for him: I question even, whether his soul does not suffer from the unnatural exertions to which she is impelled at such seasons, and whether she is not rendered by them less fit on the whole to love, to serve, and to glorify her God. Look at man in his nearest and dearest connexions with his species. What ought to be the style of his affections as a father or a husband? With respect to his duty as a husband, we are told, that he ought to love his wife as his own body, and as Christ loved the Church. These forms of expression are as strongly descriptive of warm love as can easily be conceived. But what sober man ever supposed, that in order to fulfil his duties in either of the above relations, he was required to live a life of strong emotions? Warm but serene affection, every day expressed in looks and acts of kindness; an affection which will suggest attentions, prompt sacrifices, impel to exertions, and gild all with the beams of cheerful good-humour, and which will rise superior to the shocks it must experience in this wayward and changeful world: this is what the conjugal connexion requires. But how different is this from the flights of sensibility, the thrilling emotions, which are met with among the heroes of novels and plays. A husband of sense and experience, instead of using endeavours to work his feelings up to a similar fervour, looks upon such a state of sensibility, and such expressions of it, with much distrust. He observes, that those married men around him, who approach nearest to this species of character, are by no means remarkable for being the best husbands. The admirers of very strong feelings, perhaps, call him cold and inanimate; but while he laments that his affection is far less pure, less steady, less productive of good fruits, and, perhaps also, less warm, than it ought to be, still he does not wish to emulate the tone of theirs. He will not change his sober-mindedness for their keen emotions. They may tell him, that, in choosing this path of conjugal duty, he must either slight or misinterpret his Bible; that Christ's love for the Church, which is held up to him as a pattern, was inexpressible; and that he ought to be continually exerting all his powers, and employing all means, to rouse his feelings and wind up his affections as a husband, to the highest pitch, in order to attain to a faint resemblance of it. He will answer, that it is his earnest prayer and endeavour to copy, as nearly as possible, the divine example held out to him, and to maintain in his bosom a very warm and lively affection; but that he does not think that aiming at a state of soul beyond the lot of humanity is the best way to succeed; that the powers of man will bear only a certain degree of exertion with advantage, or even with impunity: that if the bow is too much bent, it will either break and wound the hand which holds it, or its elasticity and strength, will be impaired, if not destroyed, and it will bear lasting marks of the imprudence of its owner. Your readers, Sir, will make the application.

B. T.

Dec. 4th, 1802.

To the Editor of the Christian Observer.

ON SOME POPULAR OBJECTIONS AGAINST THE CHURCH OF ENGLAND.

THE objections against the Church of England, as they respect the character of her ministers, have already been considered (Christian Observer, Vol. II. p. 211:) they are now to be considered, as they respect the form of her constitution, her government, her doctrine, and her worship.

In this part of the inquiry it is necessary to premise, and bear in mind, that the question is not, whether the constitution of our Church be perfect and faultless or not; but whether its defects be of such magnitude or such inveteracy, that, all things considered, there is reason to hope that upon its demolition a better might succeed; or, in other words, whether its imperfections or corruptions be such as to justify a defection from it, and an attempt to overthrow it.

This observation will dispose, in the proper way, of a host of objections, and of such objections as are most easily produced, and by superficial thinkers are esteemed the most important.

The *government* of the Church of England is *episcopal*. This form of government has been attacked with great vehemence, but with little success. The infelicity of a recent attempt against it, from the pen of no less a person than the late Dr. Campbell, will be sufficient to convince every impartial inquirer how little is to be advanced in support of any cause which stands in opposition to our Church, as far as the form of her government is concerned. Even our enemies, and those by no means the most candid, are compelled, nevertheless, to acknowledge, that they see no valid objection to the three orders, in our Church, of bishops, priests, and deacons; and admit it as certain, that from the days of the apostles, these orders have, in some form or other, prevailed. The least scrupulous of our opponents would, indeed, be put to a difficulty to account for the general and exclusive prevalence of episcopacy, in times, not only in contact with the apostolic, but running into them, on any other supposition, than that the episcopal form of ecclesiastical government was an institution final and deliberate of the apostles; and, consequently, if not of divine authority and obligation, yet decisively superior to every other. The merits of this important question, for important after all it must be confessed to be, cannot be sufficiently discussed in a small compass. The reader, who would wish to give the subject a full examination, may be referred to the seventh book of *Hooker's* Ecclesiastical Polity, and to the second, third, and fourth books of *Bingham's* Origines Ecclesiasticæ. There is a passage, however, in the writings of Bishop Beveridge, which comprises the main force of the argument for episcopacy, in such strong and lucid language, that it has every claim to be produced upon the present occasion. After having quoted the testimonies upon which his conclusion is founded, he proceeds to that conclusion in these words:—"Upon all these testimonies of the ancients it may be observed, in the first place, that three distinct orders of ecclesiastical ministers, bishops, priests, and deacons, in the age immediately succeeding that of the apostles, were constituted, not in one place or other, but in all the parts of the habitable world then known, in Europe, in Asia, in Africa: in Europe, as we learn from Clemens and Pius, who were Romans, and from Irenæus a bishop in Gaul; in Asia, as is proved by the Epistles of Ignatius, bishop of Antioch, written to several of the Asiatic Churches; and in Africa, as is evident from the writings of Tertullian, Clemens of Alexandria, and Origen. If, therefore, there were no other, this would stand for a firm and invincible argument, that the three orders in question were instituted by the apostles themselves; for it exceeds all belief, that Churches, established in every part of the world, and placed at so great a distance from each other, should conspire in adopting the same form of ecclesiastical government, unless it was delivered to them by the very apostles who delivered to them their faith." Vide *Annot. in Can. Apost.* in Can. ii. on the words Ὑπο ἑνὸς ἐπισκόπου, near the end.

But if the Church cannot exist without some visible form, it would gratify us at least to know *for what* we are to exchange our present.

The objections to the *doctrine* of the Church of England may be dismissed with less ceremony; as they come in general from a quarter, the sentiments of which upon this subject are not entitled to much consideration. But it is an advantage, of which no member of the national church ought to be ignorant or insensible, that, by means of the establishment, some security at least is afforded to the laity, that is, to the great mass of the Christian community, against the inconstancy and probably the heresy of their teachers; and that they are not, for their spiritual instruction, left to the mercy of men, who may think that their liberty is of no use to them, or not even possessed, unless they exercise it on every subject, and on every occasion, by a continual progress or fluctuation from one opinion to another; as if the freedom and reality of their faith could only be proved by its loco-motivity. Have no sects experienced this evil, with its natural consequences? And is it no advantage to be preserved from them?

This consideration, properly pursued, will serve, in some degree, to silence the clamours raised against tests, imposition of creeds, subscription to articles, &c. &c. If, as restraints upon liberty they may be considered as evils, they are evils to which we cheerfully submit as means of deliverance from greater; and in spite of all the abuse which has been discharged against them, there is little hazard in affirming, that they have attained as much of their object, as perhaps the depraved state of human nature would permit. It is more than possible, that their very success is a principal cause of the resentment expressed against them.

The *worship* of our church is, as indeed it must be, founded upon her doctrine. It is not, therefore, the doctrinal so much as the ceremonial part of the worship which is the object of censure and opposition. But this is a large field to enter upon; and to examine each particular portion of our ritual, which is objected against, would be too protracted an attempt for the present paper. It will be sufficient to send the candid reader, for the satisfaction of any scruples which he may possess, to the fifth book of *Hooker's* Ecclesiastical Polity. But let him attend to the indisputable excellences, as well as the supposed defects of the form of worship established in our Church; and let him say, whether he has not much cause for gratitude that such a form is established: so that, when he assembles with his brethren in divine worship, he may not only be assured that he shall not be tempted to acts of devotion which his conscience disapproves, but be certain that the service which he offers is both founded upon the most important doctrines, and is conceived in the soundest form of words. The objections against our burial service have, in this work, been solved in the most satisfactory manner (Christian Observer, Vol. I. p. 298); and little more ability would be required to vindicate every other part of our liturgy. But upon this and upon every other subject of the like nature it would be a desirable thing, and no less just than desirable, that those who entertain objections to the established religion, whether originating with themselves, or suggested by others, should apply to their parish minister or to some clergyman of the Church of England for the satisfaction of their scruples. But those who suggest such doubts well know that this will not issue in the accomplishment of their object; and, therefore, by *them* it is likely to be discouraged. Some instances, however, of the benefit of such conduct might be adduced.

It may be proper to observe, that the objections which have been mentioned, concern the *laity* in a very inferior degree. Although the requisition of entire conformity to the Church may be alleged as a cause of dissatisfaction by the clergy, it can, in no sense, justify the complaints and secession of the private members; "they being neither obliged to wear surplices, take oaths of canonical obedience, read the burial service, subscribe the articles, use the sign of the cross in baptism, nor pronounce the absolution." Christian Observer, Vol. II. p. 109. col. 2.

The dictates of conscience, which are often urged to enforce the objections here considered, and to vindicate separation from the Church, are of all pleas one of the most ambiguous and uncertain. They serve, however, to withdraw the cause from human cognizance, and to render the right of schism, like the right of insurrection, sacred. But conscience is only a rule of duty when it is conformed to truth and the will of God; and unless objections of such weight can be produced against the established Church, as we are assured cannot be produced, openly and in the face of the world and in a formal manner to separate from her is not only to offer an insult to her, and through her to Christianity itself, but is a manifest violation of that union which, as Christians, we are enjoined to cultivate, and which, unless we are hypocrites, will be *external* as well as internal. It is to little purpose to allege a fundamental and internal union: the language of actual separation is to a different ef-

fect, and is uniformly understood to express aversion and hostility.

Upon the persons guilty of such conduct it is not sufficient coldly to observe, in the language of one infidel speaking of another, that concerning their opinions men will, no doubt, judge variously, every one approving or condemning them, according as they happen to coincide or disagree with his own. With all tenderness towards those whose scruples are really conscientious, and, after an impartial inquiry, unremoved; whose abstinence from our communion is peaceable, and consistent with sincere desire of our prosperity; we must, nevertheless, be permitted to understand schism as expressly forbidden in scripture, and productive of effects most fatal to the interests of religion.

M.

EXTRACT OF A LETTER FROM THE REV. S. WALKER, TO THE REV. T. ADAM.

Feb. 16*th*, 1755.

DEAR SIR,

I WAS sorry, after sending away my last, that I had not explained myself somewhat particularly upon the point wherein you had a title to be informed, ere I might be allowed to commence a free correspondence with you. My conduct with regard to Methodists hath been upon the plan of Gamaliel's advice; for though there appeared a zeal and boldness in them, which might very justly engage my heart to them, yet I could never persuade myself that their proceedings were justifiable; or their manner of stating the Gospel doctrines, according to the truth of scripture. We here have always thought Mr. Wesley's notion, that success denoted a divine mission, to be a palpable error. The conviction and conversion of sinners are seals of the Gospel, of the power and grace of Christ, and nothing more. As on the other hand, to say the Gospel is not preached, because nothing comes of it, is binding the free spirit. Methinks, they have sadly stumbled in the meaning of that passage about false prophets; nevertheless, I trust, they have been means in God's hand of kindling gospel principles among us; and seem about to leave the work to more regular and capable heads than their own. With regard to your want of the success you wish and pray for, I have no doubt you preach and live as you print; and then to what but the unsearchable wisdom of God can it be ascribed, that your labours should be without the desired fruit, while the same principles are blessed elsewhere, as I am sure they are here and in this neighbourhood? However, it becomes us all to watch and pray, that in nothing we may be a hindrance to the Gospel. I pray daily for your success, and the good archdeacon's; and after the most attentive consideration of your case, can find nothing to propose to you but perseverance and submission. Surely it would but grieve your conscience to decline or quit your station upon this cause. I said I had nothing to propose, yet I know you will pardon me that I ask, if somewhat might not be expected from more particular pains used upon a person or two of the most probable expectation? Perhaps God may bless a personal conference frequently repeated; and if you may procure one or two lights only, no one can say what it may come to. Dear Sir, when you touch upon the *quo modo intrasti*, you lead me to a point I can never think of without great self-abhorrence. Whatever others may have done (and I fear too, too many are in our case) sure I am, conceit and interest had the guidance of my heart upon that awful occasion; and many years that followed it, were just like it. The service of Christ prostituted; the souls committed to me starved, and, I fear, perished many of them; seeking my own glory in that very pulpit, where I was placed to proclaim the Redeemer! I know not how I endure the reflection. Mourning over this scene I shall go to my grave. 'Tis not a lost cast indeed; we have an advocate with the Father: but I can never undo the wrong I have done to God and man. Yet, Sir, I reap great benefit from it. The remembrance of my unfaithfulness humbles me, though not as it

ought, and as I desire; stirs me up to diligence, and to labour more abundantly; and, what I chiefly rejoice in, serves in some measure to depress that conceit wherewith my desperately wicked heart would needs swell upon one thing and another. You will not think how seasonable and acceptable your counsel is, that I be not high-minded. Dear Sir, let somewhat in that way have a place in all the letters you favour me with. 'Tis a very dangerous thing to be particular any way; and when we are grown up to a becoming disregard of the reproaches of the world, it is but too easy a step to become vain of them. Perhaps 'tis more dangerous still to be in the direction of a number of serious persons; and yet worse again to hear of the commendations which injudicious zeal will be throwing in our way. I have, indeed, much need to watch over my spirit, perhaps more than an high degree of preferment would have called upon me to do. I cannot forbear saying, that your way of writing to me is most peculiarly agreeable; and that I have never found my heart so much endeared and obliged to any correspondent, as your kind cautions, in your last, have made it to you. I cannot endure, nor am strong enough to bear, the congratulations sometimes sent me; which always make me fear the writers of them are not enough read in self-knowledge. I would be always dealt with as a corrupted, weak, unworthy sinner, who needs all manner of help. And this I can truly say, those who have come nearest to this rule with me, have always had the first place (as they deserve) of my affection and esteem. The hint you gave me about the society, I endeavoured to improve, by reading that part of your letter to them, and taking occasion from thence of enforcing the passage referred to. I have no doubt you will pardon that freedom, and will be glad to hear that it seemed to contribute to the thing you aimed at, love and unity. It hath been our singular blessing, that we have had no disputes among us, which, under God, we ascribe to the nature of our constitution; which is, that no one is to be talking there but myself. That private persons should be speaking in a large company, we had observed from the Methodists, to be so great a temptation to conceit (and the next step to that is always envy, strife in the heart, and contention), that we dared not venture upon it. Our way is, to take advantage of one passage and another of scripture, to give and impress some piece of advice suited to a society; which office I ever take upon myself. Conversation they have enough elsewhere. If you please I will send you the orders and directions under which we act; and shall be glad of your sentiments upon them.

I had great hope that things were better in your parts than here. However you will be gladly informed, that we have had a *Parson's Club* subsisting these five years, the basis of which hath been the old principles. The members of it in the whole have been eleven, three of whom are dead, one hath left us, and one other is removed into another part of the county. We meet monthly at each other's houses, and the whole design is to consult upon the business of our calling, which hath been done all along with so much freedom and love and unanimity, that I am even astonished at the remembrance of it. Some of these gentlemen have appeared heartily in the cause of Christ; one of them with an honest boldness before the bishop at our last visitation, for which he was treated more roughly than Mr. P. In three of our parishes besides this, something considerable hath been done; and it hath reached farther into other places to the awakening of many, and the conversion of some. Thus united we are a better match for the opposition; and we are not without it, though we all act in the most regular and inoffensive manner, unless, as the world will needs have it, in the case of our society, which, nevertheless, was not erected without consulting the bishop, whose answer encouraged it, as far as the words I do not forbid you may be interpreted to go; and 'tis plain he did not forbid it, though he did not care (for obvious reasons) to give his sanction to it. O help

our prayers, that we may be faithful, and the truth be enlarged farther, through our humble, meek, and zealous diligence. Indeed something more than formerly like the truth is getting into some pulpits up and down about us.

I have not yet been able to procure Mr. Pier's letters, but shall endeavour to do it from my bookseller at London. Good Mr. Hartley's sermons are now in my hand. 'Tis, methinks, a favourable circumstance, which gives room to hope the eyes of some are opening, that a second edition of them is required. The *Parson's Club* thinks so well of the design you have in your lectures, that we shall spread them through all our parishes. They will now, I suppose, be soon published. Mr. Romaine, no doubt you have heard of as a popular preacher in London: he hath appeared with boldness; and was particularly so free in the time of the Jew act, that there was talk of his being taken into custody. Some time ago he printed a sermon upon the frequent robberies; wherein he shewed, I thought, a very honest heart, though he seemed wanting in the Christian scheme. I am since told, I hope falsely, he is siding with the Moravians.

'Tis high time to release you. I beg a place in your prayers, as I know not that you are forgotten in any of mine; beseeching God for you and your worthy neighbour (to whom I desire very respectfully to be remembered,) that he will make his word in your mouths fine, and that ye may seem to yourselves no longer to have run and laboured in vain. Believe me, my dear Sir, your greatly obliged, and heartily affectionate servant and brother in Christ,

SAMUEL WALKER.

To the Editor of the Christian Observer.

In Gurnall's Christian in complete Armour, under the head of "the Instruments of Satan's Temptations," is contained the following passage:

"Satan by his instruments nourisheth that desire of fleshly liberty, which is in man by nature, who is the son of *Belial*, without yoke; and if he must wear any, that will please best which hath the softest lining, and pincheth the flesh least; and therefore when the sincere teachers of the word will not abate of the strictness of the command, but press sincere obedience to it, then come Satan's instruments, and say, These are hard task-masters, who will not allow one play-day in a year to the Christian, but tie him to continual duty, we'll shew you an easier way to heaven. Come, saith the Papist, (pay him well for his pains) and be an obedient son to the Church, and we'll dispense with all the rest. Come, saith the Familist, the Gospel-charter allows more liberty than these LEGAL PREACHERS tell you of, they bid you repent and believe, when Christ hath done all these things to your hand. What have you left to do than to nourish the flesh?" p. 41. col. 2. edit. 5th.

MISCELLANEOUS.

MODERN CHARACTERS.

NO. V.

CHARACTER OF EUSEBIA CONTINUED.

Grounds of her Attachment to the Church of England.

(Continued from p 287)

I MENTIONED in my last paper, (page 287,) that Eusebia, being once at a distance from her father, received from him a letter, which had served, in a considerable degree, to form her judgment on the subject both of church government and of the present state of religion in this country.

I now trouble you with a copy of that letter for the information of your readers: it is as follows.

"MY DEAR DAUGHTER,

"I AM not surprised that in this age of growing indifference to the forms and discipline of the Church, attempts to draw you from it should have been made even by some religious persons, and I readily comply with your request, that I should send you my thoughts on this important topic. I trust, indeed, that I am, as you say, no bigot. I admit the sterling piety of not a few Dissenters, and the general zeal of that body. I also allow to many of

them the claim which they make to orthodoxy of doctrine : but in proportion to the largeness of these concessions, I lament their separation from us; and although I admit that some advantage may result from the competition of religious parties, in the same manner as from the rivalship of other bodies, I can only consider this as an incidental benefit attendant on a great and extensive evil.

"In order to put you in possession of my general ideas on the topic of church government, I must direct your attention, in the first place, to the establishment of the Jewish Church. Aaron and his sons, as you well know, were appointed to the priesthood by divine authority. "No man," says the Apostle, "taketh this office upon himself, save he that is called of God as was Aaron." The whole tribe also of the Levites, among whom there could hardly fail to be many unworthy individuals, was set apart by the same authority, for the service of the tabernacle. The history of Korah, Dathan, and Abiram, furnishes the first instruction which we derive from scripture respecting the guilt of schism. You must, however, remember, that the offence of the competitors of Aaron was aggravated by many circumstances not applicable to any other period, and that the Jewish Church differed in no small degree from the Christian. But they have some principles in common. Judaism was introductory to the Gospel, and in the article of church government, as in other things, I think that we may trace some general resemblance.

"Let us proceed to the period of our Saviour's appearance. In the first place I wish you to observe, that although he deemed the Jewish priesthood to have become exceedingly corrupt, he attended the synagogues; he there listened while the ancient scriptures were read and explained by very unworthy lips. Even while he warned the people to beware of the Pharisees, he would sometimes inculcate reverence for the office. "Whatsoever," said he, "the Pharisees bid you observe, that observe and do, (for they sit in Moses's chair;) but do not ye after their works, for they say and do not." It is true, indeed, that, as Lord over his own house, he changed the customs which had been established by the means of Moses. He, however, ordained his own twelve apostles to be the heads of the Christian Church, and gave them an express command to go forth to preach the Gospel. To these Apostles belonged the power of appointing other men, who should carry the same truth to distant countries and generations.

"There existed in the apostolic age different orders of the ministry, a circumstance on which our church founds its distinction of bishops, priests, and deacons: but the great point to which I would call your attention is this. There is no trace in scripture of the office of preacher having been either assumed by individuals, in consequence of their judging themselves qualified for it, or of its having been conferred by the election of the people. No duty was more earnestly enjoined by the Apostles, than that of endeavouring to preserve unity in the Church of Christ. How strong are those expressions of St. Paul: "There is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and father of all, who is above all, and through all, and in you all." In the Epistle to the Corinthians, they who had introduced divisions into the church are described by the name of "carnal," a term usually opposed to that of spiritual, and implying the absence of the spirit of Christ. But do not suppose that I am charging every modern dissenter with the sin of the schismatical Corinthian. I shall presently explain to you the difference of circumstances which time has introduced. Bear in mind, however, that believers were, in the first ages, characterized "as one family," as "brethren," as "members of the same household of faith;" that Christianity was represented as a religion of love and the spirit of love, as being also a spirit of peace, concord, and unity. The schismatic was deemed defective in the fruits of the Spirit, which are love, joy, peace, gentleness, meekness, patience, and was considered as inclined

to the works of the flesh, to emulation, wrath, strife, envyings, heresies, and such like.

"In the period immediately following that of the Apostles, we find the same exhortations to endeavour to preserve the unity of the Church. Clemens (probably the same person whom St. Paul mentions as having his name written in the book of life,) as well as Ignatius his cotemporary, appear, by letters still extant, to have been extremely strenuous on this point. Schism was treated as a heinous sin, and a private individual, who should have taken on himself the office of preaching and of administering the sacraments, would unquestionably have incurred the anathemas of these pious and primitive bishops. Here again a concession ought to be made. These venerable men not only derived their appointment from Christ and his Apostles more immediately than our bishops, but must likewise be considered as enforcing doctrines of which the orthodoxy is less questionable than those of any modern. The schismatic of that day was a heretic, and the heretic a schismatic. Hence the two sins of heresy and schism are usually censured at once in the ancient writings.

"Let us advance to the days of the reformation. The Church of Rome had greatly corrupted itself. The promise made in Scripture, that Christ would be with his Apostles and their followers even to the end of the world, is not, therefore, to be understood as implying, that true doctrine would infallibly remain wherever the visible church should be found. This sentiment was opposed by the reformers, as may be seen by a reference to the nineteenth article. Thus the liability, even of their own establishment, to depart from the pure faith, was an inference deducible from the very principle which they themselves established.

"Luther and his associates endeavoured not to overthrow but to amend the old church. They retained the general form of its constitution, its primitive creeds, and a large part of its liturgy. The old foundations remained. Picture now to yourself the promising state of religion after this æra — Every important error of popery was renounced; the great doctrines of the Gospel were asserted; episcopacy was not questioned; schism had as yet scarcely any place among us; a pure and universal church, separated, indeed, from that of the Papists, was established in this kingdom; and a church service was provided, which was admirably adapted to conciliate the truly pious of every description. The reformers and their followers, although some of them, conceiving the order of bishops to be not essential to a Christian Church, established in certain countries an equality among the clergy, strongly protested, in the same manner as the Apostles and their successors, against the sin of schism; and for some time no plea for separation was afforded.

"The first schism seems to have been that of the Brownists, who complained, (and I suspect very unjustly,) of a want of discipline in the church, and, at the same time, advanced some very wild and unscriptural opinions on church government. The criminality of these Brownists, who saw no evil in distracting and dividing an excellent establishment, was so great, that the reproofs administered by Bishop Hall and others, seem not to have been too severe. Brown affected superior strictness. His party, however, appears to me to have been that of the enemy sowing tares among the wheat. When I contemplate the orthodoxy, the piety, the zeal and fervour of many of the leading Episcopalians of those days, the prudence and moderation which had been observed, and the happy settlement of religion which had been effected, and when I consider also the excessive conceit as well as the bitterness and uncharitableness of some of these new reformers, I am ready to weep over the corruption of our nature, which is never more remarkably manifested than in the unreasonable jealousies, in the nice and frivolous distinctions, in the bitter animosities and endless subdivisions which it introduces among the family of professed Christians. I, however, once more repeat that the guilt of schism has different degrees, and that in proportion as the establishment which is opposed is

Christian, and the new tenets are corrupt and unscriptural, the sin is the more considerable.

"In some other cases the plea for dissenting was very different. "During the persecution of Queen Mary," says Rapin, "a number of the reformed fled from this country to Geneva; among these were five bishops, as many deans, some archdeacons, about fifty preachers and doctors, and of noblemen, merchants, &c. above seven hundred. Many of these exiles returning home in the reign of Queen Elizabeth, brought with them a great liking of the discipline and worship of the reformed churches abroad, and used their utmost endeavours to cause the church discipline to be reduced to a nearer conformity with the Calvinistic plan." "They were of the same religion with the English Church," "of the same judgment and doctrine," on the ground merely of their difference in the point of discipline, they were, by their adversaries, termed Puritans. In this manner arose a great part of the Dissenters of this country. A too great disposition, in some pious and orthodox persons of our own church, to conform to the customs of Geneva, led to their subsequent non-conformity in England. Let not, therefore, every non-conformist be confounded with those persons whom Ignatius charged with the double guilt of heresy and schism, or be anathematized as if he were worse than a Papist. Calvin, the founder of the new system of discipline, was held in high honour by the chief luminaries of our own church, and his followers were not only of the same doctrine with the reformers; they also required ordination in their own ministers, and they derived it through the same channel as we: they were men of great piety: doubts were for some time entertained whether they might not be united in our communion, and the points on which many of them finally separated were of small moment. In succeeding periods the church itself declined both in piety and orthodoxy, and the Puritans being the stricter body, it became not unusual for the laxer members of the national establishment to bestow the name of Puritans, in the way of reproach, on such of their own brethren as manifested any peculiar strictness in morals, or more than ordinary seriousness in religion. Of this practice the following passage from Baxter may afford you some proof. "I was born," he says, "and bred of parents piously affected, but of no such knowledge or acquaintance as might engage them in any controversies, or disaffect them to the present government of the church, or cause them to scruple conformity to its doctrine, worship, or discipline. In this way I was bred myself, but taught by my parents and God himself, to make conscience of sin, and to fear God, and to discern between the godly and the notoriously wicked; for which my parents, and I were commonly derided as Puritans, the spirit of the vulgar being commonly then fired with hatred and scorn of serious godliness, and using that name as their instrument of reproach, which was first forged against the non-conformists only." Thus you see that the name of Puritans was used, at one time, to be given to all serious Christians, and it may be inferred from this circumstance, as well as from much historical evidence, that they who were Puritans in the stricter sense, antecedently to Cromwell's usurpation, were a body of truly religious men. The members of the church grew too much conformed to the world, and however bright might be the example of some individuals of its community, the general voice of its members was against any great strictness or seriousness in religion.

"This decay of piety having taken place in the Church, it is not surprising that when the civil dissensions arose between King Charles and his parliament, the party of the latter included many religious persons bearing the name of Puritans, whom the licentiousness of some of the gentry attached to the king, as well as the intolerance of Laud and other high churchmen, drove into opposition. A number of pious men took the side of the parliament, on the ground of religious still more than of civil liberty. Carried away by their too great fear of the return of popery, misled by

hypocritical and ambitious leaders, ill-instructed in the science of politics, and not knowing how to renounce a cause in which they had once embarked, many of them, contributed to the total overthrow of that constitution which they had not unjustly accused King Charles of violating, and to the substitution of a most disgraceful fanaticism in the place of that pure christianity which they had professed to establish; a fanaticism which may, in a great measure, be referred to the encouragement given in the army of Cromwell, while it was destitute of regular chaplains, to uneducated and self-appointed teachers. A memorable proof was thus given of the error of trusting to the goodness of first intentions, of the proneness of man to run into extremes, and of the danger of even religious zeal when intemperate and ill-directed.

"A conceited, forward, and hypocritical christianity having been encouraged under Cromwell, a diametrically opposite spirit prevailed in the succeeding reign: open licentiousness remarkably abounded; and since that period the people of this country, more perhaps than those of any other, have manifested a propensity to be ashamed of the serious profession of religion. Within no long time some respectable ministers of the Church, eager to counteract the extravagances of Puritanism, urged rather exclusively the morality of the Gospel. Several of their successors proceeded to controvert many doctrinal points, which had been before insufficiently asserted; and a disposition to mere moral preaching gained more and more ground in the Church of England.

"In later days two individuals (I allude to Whitfield and Wesley) came forward as professed champions of the old and neglected truths, and multitudes of the lower class flocked around their standard. They were men of great piety and zeal. They preached in the face of much persecution to thousands who were sunk into the grossest vice and ignorance. They taught that man was a sinner by nature and practice, that his heart must be renewed by the operation of the Holy Spirit, and that justification is to be obtained only by the free grace of God in Jesus Christ through faith. They were instruments under providence of awakening many to righteousness, and of exciting among the clergy a new degree of attention to some of the great doctrines of our religion. I do not, however, consider their tenets to have been exactly those of the reformers, nor do I allow to either of these preachers the praise of having been a fair and simple expositor of scripture, and of having exhibited in their just proportions all the various parts of true and primitive Christianity. Whitfield, naturally vehement, carried some doctrines to an extreme; he made religion too much to consist in agitation, and he entered little into the detail of Christian duties. He also discredited his cause, especially in the eyes of persons of the higher class, by great coarseness and vulgarity. He was zealous for Predestinarian principles. Wesley taught the doctrine of perfection, and of sudden conversion, and opposed predestination as vehemently as the other supported it. Both gave much needless offence; both had low ideas of the duty of subjection to the authorities of that Church of which they were members; both considered themselves rather as apostles, who had received a commission from God to preach the Gospel over the world, than as having undertaken the cure of souls in the parish to which they were appointed. The one (Whitfield) introduced a general negligence of Church order, and a too incautious zeal for doctrinal truth, which has, in some degree, degenerated into conceit: the other, naturally enterprizing, yet cool and persevering; politic in his views, and systematic in his plans, laid the regular foundation of a new Church; and though his followers, for a time, professed to carry the Gospel only where the ministers of our establishment were deemed negligent, they, by degrees, endeavoured to make proselytes in every quarter.

"I have dwelt on the character of these two men, because it has had a great influence on the present state of religion among us; for we are all too apt to form our religious sentiments after some models which have been recently exhibited, rather than according to the pattern of Christ and his Apostles. While a large body of zealous persons have eagerly followed these and other popular leaders, and while some extension of Christian knowledge and an increase of piety have been taking place in the Church, a great proportion of its adherents have been without religious strictness, and not a few of them have been dissipated, vicious, and profane; so that our national establishment has been burdened with a mass of nominal believers, who have differed little in point of practice from the professed infidel and sceptic, (a party which has alarmingly increased among us) the worldly principle of regard to character being commonly the ruling one in both cases. The lower classes have, at the same time, lost much of that prepossession in favour of the Church, which once contributed to bind them to it. They attend the place of worship in which they are, as they judge, most edified; perhaps that in which they are best entertained. In the mean time, abundant warnings against the sin of schism issue from the press, as well as from some pulpits; but these do not meet the eyes or reach the ears of the greater part of those against whom they are directed.

"A spirit of fervent piety among the ministers of the Church of England must be obviously the best security against the dangers which now threaten it; but you well know that, in this evil world, Christianity has always to struggle against many difficulties. It is to be feared that, at this time, some, who are much alive to the political uses of our establishment, know little of the doctrines laid down by it, and approve not of any great strictness or seriousness in religion. By such persons, the truly pious and orthodox minister is considered as approximating too nearly to a party which they wish him violently to oppose, and he himself becomes a prime object of jealousy. The ignorant, worldly, and vicious members of the establishment, unite with those who are politically jealous in disliking and discrediting him, for these often confound real religion with enthusiasm, mistake orthodoxy for heresy, call strictness puritanism, or more commonly methodism, and account the holy singularities, to which the gospel calls us, to be a species of schism. The minister, therefore, of religion, who would revive the languid spirit of piety within the Church, finds adversaries even among its professed members: on the other hand, there is great danger lest he should give ground for a part, at least, of those charges which the irreligious are so ready to bring against him. He has to beware of those errors which are sanctioned by the circumstance of their pervading a large party of religious men. While he labours to enlighten the minds and awaken the consciences of some, he has to repress the conceit and to correct the religious taste of others. He has to counteract many practical evils which time has shewn to have resulted from the unguarded zeal, even of unquestionably pious teachers. He has to call back to the Church those who have wandered from it in search of sound doctrine, by a clear and yet sober statement of scriptural truth. He has to support that establishment, of which he has deliberately chosen to be a minister, by conformity to its rules, by fidelity to its cause, by due submission to his superiors, and by a life and conversation which shall do honour to the Gospel of Christ. He has, in short, to give weight to his exhortations against the sin of schism, by leaving those who forsake his ministry without excuse.

"The task, therefore, of ministers is, in all respects, difficult. They are exposed to temptations on every side; to the reproaches of the wicked, to the misrepresentations of the ignorant, and also to the flatteries of not a few even of the good. Be not severe in judging

them: honour those who are devout in their spirit, and zealous in their work, although their talents should be moderate and their followers few, for popularity is not the test of piety; and although their opinions on some points should not exactly correspond with your own. Be fearful also of discrediting the general order of the clergy in the eyes of thoughtless, unbelieving, and vicious men. They will agree, perhaps, in the severity of your censure for the sake of turning it against religion itself. Speak highly of the office of ministers when you cannot approve of the individuals: and beware of treating with levity any of their more weighty faults. Remember that their responsibility is awful, and that the irreligion of a minister of the Gospel is, in the eyes of a considerate Christian, no fit subject for mirth."

Your readers will perceive by this letter, that Eusebia has been very particularly instructed as to some points which escape the attention of many of her sex. I cannot close my paper without noticing Amanda's extreme ignorance on the same topics. She is so thoughtless as to assume, that the doctrines preached by a minister of the Gospel cannot possibly be any other than those which are laid down by the articles of his own Church. She has heard the names of Whitfield and Wesley, but she knows nothing of their tenets. She recollects that many years ago, one of them was extolled in her presence as an astonishing saint, and that at another time, and in a different circle, the other was reviled as one of the worst of hypocrites; but whether Wesley was the saint, and Whitfield the hypocrite, or Whitfield the saint, and Wesley the hypocrite, is a point which has escaped her recollection. She has in truth a secret horror of them both; for though she has been well assured, that in their tenets there is something so extravagant as to be quite incredible, she is not free from an apprehension lest some uneasiness should be excited in her conscience if she should mix with their followers, or should cast her eye on any of their books.

Theodosia abhors the Arminianism of Wesley and inclines to the doctrines of Whitfield. She is, however, one of those whom Whitfield probably would not have acknowledged to be of the number of his sound disciples. She is a degenerate plant which has arisen out of his stock; and she boasts of her pedigree, though she is unworthy of it.

(To be continued.)

EXTRACTS FROM AN UNPUBLISHED TOUR ON THE CONTINENT, &c.

(Continued from p. 290.)

THE MONASTERY OF LA TRAPPE.*

"On the morning of July the 4th, we commenced our expedition to Là Trappe, which is fourteen leagues from Evreux. We travelled through Danville, and Vernouil, to St. Maurice, and on descending a short hill near the latter village, found ourselves on a sudden on the edge of a forest, which extended itself over an immense tract of country. While our eyes wandered over this dreary prospect, it became still more gloomy by the unusual darkness of the sky. The clouds began to gather, the heavens grew black, and a heavy storm ensued; so violent, that it seemed to threaten universal destruction. The tempest, however, soon abated, when we took a guide, and entered the forest by an unfrequented road, so intricate, that even those who are best acquainted with it are ever in danger of losing their way. The whole of the way was inexpressibly dreary, though here and there diversified by a few lone huts, some solitary chapels, and now and then a decaying cross, erected perhaps by some pious hands, as emblems of comfort to those who by necessity or curiosity are compelled to traverse this lonely wilderness. After

* *Inscription over the Porch of the Monastery of La Trappe.*

C'est ici que la mort et que la verité,
Elevent leur flambeaux terribles;
C'est de cette demeure au monde inaccessible,
Que l'on passe à l'eternité.

TRANSLATION.

Death guides the wretched to this porch,
Truth lifts within her awful torch;
The world's shut out; and from this gate,
Man passes to the eternal state!

riding several miles through these desolate roads, we reached a thick wood, which clothed the slope of a hill, from whence we had a romantic view of the vast forest that on all sides surrounded us. The night approached, the weather was remarkably inclement, and contributed not a little to increase the horror of the scene. I confess my mind felt the influence of these disheartening objects, and partook of the gloominess which seemed at that instant to overspread the face of nature.

We penetrated into the middle of the wood, and pursued a narrow path, which, winding for the space of a mile over a variety of rise and fall, brought us to the brow of a hill. Beneath our feet was stretched a long and steep valley, overrun with the thickest wood, interspersed with numerous lakes whose waters were of a dark dismal hue, and perfectly corresponded with the prevailing solemnity of every thing around. In the midst of this sequestered vale, which seems to have been purposely concealed from the rest of the world, and consecrated to religious obscurity, stands the venerable ABBEY OF LA TRAPPE. While we were contemplating this singular prospect, and indulging those serious thoughts which naturally arise in the mind at such seasons as these, our attention was suddenly arrested, by the sound of the convent bell, which summoned the cloistered inhabitants to their repose. Its deep, majestic tone, heightened by the surrounding hill and dale, was sufficient to strike a damp into the gayest heart, and served to increase the awful solemnity of the scene. It being too late to disturb the brethren at this hour of the night, we slept very comfortably in a small house adjoining the abbey.

The next morning (July the fifth), we went to the grate: on our ringing, a reverend father opened the door, whose sweet and placid countenance indicated the serenity of his mind. On our entering, he fell on his knees, and muttered something that seemed of a benedictory nature. When he had finished his prayer, he beckoned us with his finger to follow him. We obeyed without reluctance, and passing through a dark kind of passage, were conducted into a plain, but neat apartment, paved with brick. On the table were laid, in the neatest order, three books: on one side, a Treatise on Christian Perfection by *Alphonso Rodrigeuz*, a Spanish Jesuit; on the other, were *St. Augustine's* Confessions in Latin and French; in the middle was *Thomas à Kempis*. There were two beds on one side of the room, over which were hung two tablets with inscriptions from St. Augustine and the scriptures: near them were suspended two small delft vessels with holy water. Our conductor bowed respectfully, and left us for a short time, in order to acquaint the abbot with our arrival, but soon returned, and at length broke silence, by asking us, Whether we chose to attend at the holy office. On our replying in the affirmative, he led us into the *Tribune*, which is a gallery over the west end of the chapel. When we entered, they were singing: I was peculiarly struck with their manner: there was something remarkably solemn in the strong and deep tone of their voices, which was much heightened by the arched form of their buildings. The appearance of the monks was not less singular: they were dressed from head to foot in long white cowls, and changed their posture every minute. Sometimes they sang standing, sometimes leaning, and sometimes kneeling. At other times they reclined their bodies, till their faces almost touched the ground, remained in that painful situation nearly a minute, then all rose together at the same instant of time, and turned themselves towards the altar, or walked in procession up the aisle, chanting and singing as they marched. They generally sang all together, but sometimes three or four only chanted; and once or twice the whole choir paused for the space of a minute, which produced the most striking effect, and on a sudden broke out into loud and regular peals. The chapel is elegant, but unadorned: over the altar is the figure of the Virgin, holding the holy child in her arms, with two angels by her side; the one pointing to a crucifix on the communion table, the other looking up towards heaven. At half past ten

the prayers were ended: a reverend father attended, and desired us to follow him to the refectory. Our guide conducted us through a long passage to the door of the cloisters, which led to the inner part of the convent. Here three of the fathers were waiting our arrival; one of them held a large pewter bason before us, nearly of the size of a common cistern; another poured water upon our hands, while a third wiped them with a coarse white towel. The door was then opened by a monk, loaded with keys and beads, and we followed our conductor into the refectory. This was a long room (not unlike the college-halls in our universities), with a recess on the left, where the poorer kind of strangers are entertained, and the lay brethren; in the middle were placed two or three long tables, with one at the bottom for the abbot and the prior, who always dine at a separate table by themselves. Over this is placed the picture of a large crucifix, before which every one bows on entering or going out of the hall. When we came in, they were singing the *Benedicite*, dividing themselves into two rows; after they had repeated the *Amen*, they each bowed and then sat down to their repast with the greatest gravity. We were placed at a small table close to the door with the *Cellerier*, the brother who has the charge of most of their common affairs: a neat napkin was spread, and a porringer of soup set before us, composed of bread, herbs, and a little milk; by the side of the porringer were laid a clean wooden spoon and fork; half a loaf of brownish bread was also placed before us, and some fine fresh butter in a delft platter. Opposite to us, on the edge of the table, was a little board, on which stood two pewter measures of beer, with a jug of earthen ware full of water in the middle. I observed that every two persons in the hall were served in the same manner, excepting the butter, which they are never permitted to touch, being obliged wholly to confine themselves to a diet of herbs and fruit; for fishes and eggs, which other orders indulge themselves in, even on most *maigre* days, are strictly denied to these rigid benedictines. The brothers were all dressed in their cowls, except the two who waited on the rest; this office they undertake by turns, and appear remarkably handy and alert in bringing and removing the dishes. When the attendant who waited upon us brought or carried any thing away from our table, at each time he made a low bow, which ceremony he repeated before every person in the hall. There was something so pleasing in his physiognomy, that I could not help inquiring of our conductor afterwards who he was. I was not a little surprised to find, that this humble waiter had formerly been a captain in the French service. About the middle of dinner, I observed one of the brethren rise from his seat, fall prostrate before each of the rest, and kiss their feet. I afterwards found that this humiliating task was imposed upon him as a penance for the commission of some petty offence against the rules of the society. Sometimes the *imposition* (to speak in academical language) was still severer; for when the crime was rather flagrant, the offender was obliged to eat publicly in a kneeling posture.

When we had finished our porringer of soup, we were presented with two dishes of pease differently dressed; of these I eat but little, not finding them by any means savoury: when they were removed, we were served with a dessert of apples, cheese, and walnuts. We were the only persons in the room who were indulged with the two first kind of dainties, and I perceived the walnuts laid on a delft plate, while they were spread before others on the naked cloth. When the superior cried *tu autem*, (which is the beginning of the grace "*Tu autem Domine, miserere nostri,*") every one rose in an instant, and stood out in the middle of the room, and repeated a grace in the same manner as before dinner. Over the door of the refectory is a very apposite motto, which none can help observing, "*Melius est ad olera cum charitate vocari, quam ad vitulum saginatum cum odio.*" I should have remarked, that during the whole of our repast, a brother ascended a pulpit at one end of the hall, from whence he read some portion of the scriptures, and part of the cate-

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When we had finished our porringer of soup, we were presented with two dishes of pease differently dressed; of these I eat but little, not finding them by any means savoury: when they were removed, we were served with a dessert of apples, cheese, and walnuts. We were the only persons in the room who were indulged with the two first kind of dainties, and I perceived the walnuts laid on a delft plate, while they were spread before others on the naked cloth. When the superior cried *tu autem*, (which is the beginning of the grace "*Tu autem Domine, miserere nostri,*") every one rose in an instant, and stood out in the middle of the room, and repeated a grace in the same manner as before dinner. Over the door of the refectory is a very apposite motto, which none can help observing, "*Melius est ad olera cum charitate vocari, quam ad vitulum saginatum cum odio.*" I should have remarked, that during the whole of our repast, a brother ascended a pulpit at one end of the hall, from whence he read some portion of the scriptures, and part of the cate-

chism of *Father Grenade*. Some of their rules respecting their behaviour, while in the refectory, are so very remarkable and minute, that I cannot forbear transcribing a few of them.

"On ne mangera trop vite, ni trop lentement. On y sera extremement propre. On y sera toujours la vue baissee. On n'aura un conteau a la main, que lorsqu'on s'en sert actuellement; et on ne le portera jamais à la bouche. On evitera toute singularité—comme de commencer par manger de fruit, ou de fromage, ou de commencer par boire. On coupera le pain tout uni. On n'ote point l'ecuelle de dessus l'Assiette. On n'attache point la serviette devant soi avec des epingles. On ne se retranche pas une partie considerable de ses portions sans permission. Lorsqu'on à áchevé sa refection on met sa portion sur la bord de la table. On rassemble ses miettes, on plie sa serviette selon les plis qu'on y à trouvé la première fois qu'on s'en est servir. On se lave toujours le mains avant le diner et soupé. Si durant qué l'on est à table on laisse tomber à terre son couteau, sa fouchette, un morceau du pain; si on repand sur le table de l'eau ou du cidre; si l'on y rompe quelque chose; si on se coupe ou sa serviette; si on fait quelque bruit notable comme de laisser tomber rudement le concercle de sa chopine; on sort incontinent de sa place, et on va se prosterner au milieu du refectoir, vis-à-vis sa place, ou l'on demeure jusqu'à ce que le superieur frappe pour faire lever."

We may see by these rules, which appear trifling and ridiculous to us, what great care is taken to prevent the least noise or confusion; nor is the caution confined to the times of repast. They esteem silence the very soul of a religious community; therefore the utmost pains are taken to preserve it. They are strictly forbidden the least communication with each other, except at the *conference*, which is held for an hour every Sunday, when every brother is obliged to make a short speech on some religious subject. If two of the fraternity are found alone together, or at a small distance from each other, they are punished as if they had actually been convicted of disturbing the general silence enjoined on them. Whenever they chance to meet, they uncover their heads, and bow respectfully to each other: if by necessity or accident they pass by any strangers, they are obliged to keep their eyes fixed upon the ground. They are strictly enjoined to avoid all rencontres of this kind. If they are troubled with any distress of mind relative to their spiritual condition, they are not permitted to unbosom themselves to any but the abbot; and there are certain hours when they are forbidden even to hold any conference with him, be the occasion ever so important. After the *complines* to the *primes* of the next morning, the abbot himself with the whole community, are enjoined the strictest silence, which is never violated on any pretext whatsoever. Two of the brethren are appointed to receive strangers; these retain their office as long as they please, but ill health or age is a sufficient excuse for resigning it. Indeed it is not looked upon as a desirable charge, since it serves greatly to distract their devotion: nor is it to be wondered at, for the frequent communication with such a variety of persons of every condition cannot fail of now and then insinuating into the mind some anxious longings after that world of which they have taken so solemn a farewell. I must, however, confess, I did not discover even a trace of uneasiness in the countenances of either of our two conductors, though I did my utmost to fathom their hearts by their physiognomy. One of them had the air of gayety impressed on his looks; but if I may deliver my opinion without the imputation of uncharitable censure, it seemed to proceed rather from a lively natural disposition, than from a true religious peace of mind. The bent of his conversation, for I pressed him hard on many points, not a little confirmed me in this opinion. He told us his age was thirty-one, and that he had been admitted at twenty-five. The other was of a different cast: there was a settled gravity upon his countenance, which indicated the seriousness of his mind, but tempered with such a winning benignity, that no one could look upon him

without pleasure. His behaviour was a mixture of politeness and humility; his manners were pleasing, his address engaging. We gave him our friendship the first moment we saw him. But his conversation won our hearts: his discourse was truly heavenly, and flowed so freely and readily from his lips; that it was scarcely possible to doubt but that he spake "out of the abundance of his heart." He told us he had been too fond of the world; that if he failed of salvation with all his advantages, a hotter hell must be prepared for him than for others, and confessed the rectitude of my judgment, in fearing that many of the religious were in danger of splitting on the rock of depending on the merit of good works, to the great disparagement of the divine atonement. A second conversation with him raised my esteem for this excellent benedictine. His gravity gave him the air of forty. I asked him his age; I was astonished at the reply—six and twenty! He said he had been at La Trappe two years: was formerly a merchant at Paris. He confessed he had many a strong combat, before he could overcome the love of the world. I asked him whether he had read the scriptures much when young? "No," said he with a sigh, "on the contrary, whenever the Bible, St. Augustine's Confessions, or any other good book came in my way, I spurned them from me. It was conscience, conscience, (pointing to his heart,) that drove me here. When I first came I knew nothing of religion! —What is this life, *ce n'est qu'une fumée!* (continued he speaking with all possible energy.) Look at the Marshal Saxe with all his victories! behold the stupid insensibility in which he died, and say what availed him the laurels he had gained, or the favour of his sovereign!" This account of the Marshal's death came from his confessor. But to return. In the afternoon one of our conductors begged leave to shew us the convent, at the same time acquainting us, that there were only a few places where he was permitted to speak, and desired us also to observe as strict a silence as we could. He first conducted us into the cloisters, over the door which leads to them is written, "*Sedebit solitarius et tacebit.*" These cloisters are about half as large as those in the old quadrangle of Magdalen College, and something of the same nature. They are glazed on one side, and discover a green area in the middle; on the other side are seats for the brethren, who in warm weather have their public readings and conferences in this place. My friend forgetting the orders he had just received broke silence, by asking a question relative to what we were looking at: our guide was distressed, put his finger on his nose, and shook his head. From the cloisters we entered the chapel, and frome thence were conducted into the chapter room, where all necessary affairs are transacted, and in which the brethren assemble every morning to accuse each other of every omission, or faults against the rules of the order; for they are obliged by their vows not to conceal any crimes of this kind from their superior, who inflicts what penances he thinks most adapted to the demerit of the offender. We were next led into the *Sacristie*, a vestry where all the ornaments used in the chapel are carefully preserved in the nicest order. From this place we ascended a stair-case near the chapel, which led us to a long gallery called The Dormitory, on each side of which are rows of cells for every individual in the convent. Our conductor permitted us to enter his: its furniture was perfectly consistent with every thing else around us, simple and unadorned, but clean and convenient. A straw bed as hard as iron, with a single blanket for a covering, a few prints of the crucifixion, a little vessel for holy water, and a small wooden ledge jutting out of the wall with a human skull placed upon it, are the only things I can recollect. From the dormitory we went down into the burying-ground, where their dead had no other monument than a little wooden cross inscribed with the name of the deceased, the day of his birth and the time of his death. In the middle of the Cemetery is a small chapel, containing the tomb of the Ab-

bot *Rancè* the *Reformer*, who is represented lying along upon the sepulchral stone, with an inscription round it, importing that he was of the ancient family of *Routhillier*, that he was born the 9th of January 1626, and died the 28th of October, 1700. The last room which was exhibited was the library, which though not large is yet well furnished with a good collection of books and some excellent portraits; among these last are the pictures of our James the Second, the late and present pretender, and Cardinal York.

(To be continued.)

We fear that some of our poetical correspondents may be dissatisfied with our seeming inattention to their contributions: they must ascribe it, in a great measure, to the writer of the following letter, whose rebuke has led us carefully to reconsider some of those pieces which we had intimated an intention of admitting.

To the Editor of the Christian Observer.

I read your Miscellany with much pleasure, and am jealous of whatever may tend to lower its character, and thereby diminish its usefulness. Permit me then, as a friend, to expostulate a little with you on your too great facility in inserting the pieces of your poetical correspondents. Essays in prose admit of all shades and degrees of merit and demerit, but poetry must be either good or bad. The sentence pronounced by Horace on moderate poetry, was not more just in his age than it is in the present day. I shall refer to no particular stanzas which have appeared in the Christian Observer, because I have a sincere respect for your correspondents, and should be concerned to give pain to any of them; but some have been published by you, so much below the general merit of your work, that, I must say, the best apology I can make for you is similar to that which was made for, not indeed a great publisher, but a great writer, of verses in ancient days; *aliquando bonus dormitat Homerus*. Unfortunately, if a comparison were made between your verses and his, sent abroad when neither of you were in a *nodding* humour, I am afraid you would not, like him, be able to produce passages, the splendour of which may fairly entitle you to expect your readers to pass by the spots and deformities, that slip into your work during your nods.

I do not believe, that what I complain of is to be in any degree, attributed to a notion on your part, that the general superiority of your miscellany entitles you to take occasional liberties with your readers, when you wish to oblige a poetical friend. You have heard, no doubt, as well as myself, of a great statesman of modern times, who, conscious of his merit, appeared to disdain to take the smallest pains to soften the coarseness of his Scottish dialect; and of a great orator, who seemed to think, on similar grounds, that no one had a right to complain of his uncombed head and dirty coat. I really do not at all suspect you of a similar offence against modesty and propriety; and I should not have mentioned this subject, if I had been equally certain that some of your poetical correspondents, less judicious than yourself, may not be disposed to think, that when the matter of their compositions is edifying, occasional offences against the rules of good taste are mere peccadillos, beneath their attention, or that of so religious a description of readers as those may be presumed to be who take in the Christian Observer. I fear this mode of reasoning is not very uncommon among Christians. Learned ladies have had the character of being slatterns: may not some religious gentlemen share this opprobrium with them, in what is more important than dress— in manners, in slovenly habits of composition, and in vulgar and disagreeable tones of voice, when they deliver their compositions from the pulpit? Though the pearl in the possession of a faithful minister of the Gospel be, indeed, the "pearl of great price," yet who would put such a pearl into an unsightly casket; especially when it is considered, that a number of the hearers in most congregations are tolerable, if not good, judges of the casket, but are ill-qualified to form a due estimate of the worth of the pearl?

Having taken the liberty of finding a little fault with your conduct as to poetry, I am bound in justice to say, that (with the exception of one or two pieces which appeared in your early numbers,) you appear to me not to have laid yourself fairly open to a similar criticism with regard to the prose essays, &c. in your work. Now and then I may have thought there was a little room for blame; but with very few exceptions, and those not flagrant ones, you have offered to the public a mental repast, in which genuine Christianity has been united with learning and politeness; and surely it has not appeared to less advantage in any point of view on account of this union. R. T. B.

To the Editor of the Christian Observer.

The writer of the life of Simon Peter is much obliged to your correspondent H. O. for pointing out a passage that *seems* to recommend a temper, which he thinks liable to reprehension; nor is he reluctant to acknowledge the justice of H. O.'s censure. At the same time he assures your correspondent, that the careless passage in question *only seems* to recommend a temper, which it never was his intention to countenance. The passage produced from a sermon as nearly parallel to the one censured in the Life of the Apostle, viz. "That mind which is too timorous to sink to a vice, will never soar to a virtue," is of a nature so unequivocal, that it can hardly be supposed to fall from the pen of a writer, who derives his morals from the Gospel. Had the biographer of St. Paul really intended to recommend the temper, he inaccurately and unhappily *seems* to approve, however the passages in question might differ in terms, they would nearly, if not identically, convey the same sense; establishing a fatal alliance between vice and virtue, and making the one the necessary result of the other. This false principle is so pointedly exposed in the fourth number of the Rambler, that I cannot forbear citing the passage.

"Some have advanced," says Dr. Johnson, "without due attention to the consequences of this notion, that certain virtues have their correspondent faults. Thus men are observed by Swift to be 'grateful in the same degree they are resentful.' This principle, with others of the same kind, supposes man to act from a brute impulse, and pursue a certain direction of inclination, without any choice of the object; for, otherwise, though it should be allowed that gratitude and resentment arise from the same constitution of the passions, it follows not that they will be equally indulged when reason is consulted; yet unless that consequence be admitted, this sagacious maxim becomes an empty sound, without any relation to practice or to life. Nor is it evident, that even the first motions to these effects are always in the same proportion; for pride, which produces quickness of resentment, will obstruct gratitude, by unwillingness to admit that inferiority which obligation implies; and it is very unlikely that he who cannot think he receives a favour, will acknowledge or repay it. It is of the utmost importance to mankind, that positions of this tendency should be laid open and confuted; for while men consider good and evil as springing from the same root, they will spare the one for the sake of the other; and, in judging, if not of others, at least of themselves, will be apt to estimate their virtues by their vices. To this fatal error all those will contribute, who confound the colours of right and wrong; and, instead of helping to settle their boundaries, mix them with so much art, that no common mind is able to disunite them." M. H.

REVIEW OF NEW PUBLICATIONS.

XCVI. *The Life and Posthumous Writings of William Cowper, Esq. With an introductory Letter to the Right Honourable Earl Cowper.* By WILLIAM HAYLEY, Esq. Johnson, 2 vols. 4to. 2*l.* 12*s.* 6*d.**

WE know not of any biographical publication more calculated both to awaken and reward curiosity, than the one which is now in our hands. Whoever has read and relished the exquisite poetry of Cowper, or heard of his great sufferings and piety, will desire to become acquainted with the circumstances of his life, and the excellences of his character; and will acknowledge themselves proportionably indebted to Mr. Hayley, for having furnished an able view of the history of this extraordinary man, and a collection of his interesting letters.

Mr. Hayley was, in some respects, well qualified for the work which he has here accomplished. He was furnished with abundant materials for the composition of it, by the surviving relatives and correspondents of Cowper, with whom he also himself enjoyed an intimate acquaintance, from which appears to have resulted a sincere and animated attachment: he could not, therefore, fail to obtain a considerable insight into the habits and character of his friend.†

In the arrangement of Cowper's Letters, Mr. Hayley has shewn considerable judgment. In recounting the incidents of his life, he seems anxious to give a fair statement of facts: and in delineating Cowper's character, and displaying the merits of his writings, he seldom suffers the sober impartiality of the biographer to be lost in the affectionate admiration of the friend. He has very properly chosen to let Cowper speak for himself, whenever it was possible, by quoting his correspondence; and in interspersing explanations and comments he is, in general, rather sparing than profuse; but those which he has introduced are, with a few exceptions, judicious and useful, and tend to illustrate his subject: in short, by this publication, Mr. Hayley has given to the public a work, the interest of which will remain undiminished as long as epistolary elegance, sublime and simple poetry, and genuine piety, are relished by mankind.

It is but reasonable to expect, that in such a work some sentiments or expressions should occur, which render it necessary to qualify the language of general praise with occasional disapprobation. The instances, however, are not numerous.

Speaking of Cowper's education, Mr. Hayley says, "With these acquisitions he left Westminster, at the age of eighteen, in 1749; and as if *destiny* had determined that all his early situations should be peculiarly irksome, &c. &c." (Vol. I. p. 11.) Again, speaking of his residence in the house of a Mr. Chapman, Mr. Hayley says, "Here he was placed for the study of a profession, which *nature* seemed resolved that he never should practise." (Ibid.) To the use of the terms "destiny" and "nature," in the foregoing passages, we have a strong objection; and we must express our serious concern, that Mr. Hayley should sanction the use of phrases which favour the prevailing disposition of mankind to overlook God and his providence, by referring events to agents which human ignorance, or heathen superstition, has invested with the government of the world.

We are very sorry, that when Mr. Hayley mentioned Foote's Comedy of the Minor, (Vol. I. p. 111,) he entirely omitted to express any degree of disap-

* We must complain of this as a very disproportionate price. Without the aid of a large margin and wide spaces, there is not matter enough to form more than two decent octavos.

† It must, however, be acknowledged, that the *religious* part of Cowper's character is that which was the least accurately understood and is the least definitively described by Mr. Hayley. This circumstance appears from several passages, in which Mr. Hayley's inadequate comprehension of this important subject renders his representations and reasonings incorrect and unsatisfactory.

probation of that miserable piece of buffoonery, which no man, who feels the least respect for religion, could read without disgust, and which no writer, who regards public decency and morality, should name without censure. In this mass of profaneness and vulgar ribaldry, it is *religion itself*, and not merely an individual teacher of it, that is held up by the irreligious dramatist to public ridicule. It were easy to prove this by many quotations; but respect for the feelings of our readers forbids our transcribing any of them. And here we cannot but notice, that Mr. Hayley seems through the whole of his work to have too much proceeded on the plan of censuring no one, and of lavishing profuse and undistinguishing commendation on all whom he was called to mention.

In the 256th page of the second volume, Mr. Hayley having justly observed, that Cowper's poem of the Task has its blemishes (what human composition has not?) adds "the greatest of them is that tone of asperity in reproof, which I am persuaded its gentle and benevolent author caught unconsciously from his frequent perusal of the prophets."

We regret that Mr. Hayley should have conceived so very objectionable an opinion; and still more, that he should have so confidently avowed it. Other poets, who, perhaps, never read a line in any one of the prophets in their lives, have displayed far more asperity than the author of the Task. Whatever may be the keenness of Cowper's rebukes, they may surely be accounted for without resorting to so bold a measure as to charge the word of God with a *contagious* asperity. We would also point out as liable to misconstruction in the connection in which they stand, such expressions as "innocent," "perfect exemption," &c. (Vol. I. p. 28. and p. 66.)

The incidents of Cowper's life, though it was for the most part passed in retirement, are pregnant with interest and instruction. The record of even his boyish days is not unimportant, and especially serves to expose the absurd, injurious, and barbarous custom, of subjecting the members of the junior classes of public schools to the arbitrary and, generally, tyrannical sway of those who occupy the higher forms. However this custom may be defended, (and some have attempted to defend it,) the grounds assumed by its advocates must be entirely independent of *Christianity*. And the principle generally resorted to for the vindication of it, however it may consist with the dwarfish policy of curing one evil by encouraging or tolerating another, is, and ever must be, completely repugnant to the spirit and dictates of that religion. The deep and dreadful sufferings with which it pleased God to afflict Cowper, in the middle and more advanced periods of his life, are detailed by Mr. Hayley with great delicacy, and yet with as much minuteness as was necessary for the purpose of information. In the instance of Cowper we see some of the noblest and most vigorous exertions of intellectual ability, interrupted by an affecting suspension of the operations of the reasoning faculties, and darkened by long periods of deep mental dejection. The source of derangement in so energetic and excellent a mind, as to its secondary cause, (for the first cause cannot be questioned,) is a subject of useful and interesting inquiry. Our firm and clear persuasion is, that it originated solely in the circumstances of his bodily constitution, and that it was in no degree increased by his religious principles or impressions.

The record now before us furnishes, we conceive, sufficient evidence of the justice of this opinion—"The infancy of Cowper," says his biographer, "was delicate in no common degree, and his constitution discovered, at a very early season, that morbid tendency to diffidence, to melancholy and despair, which darkened as he advanced in years into periodical fits of the most deplorable depression." (Vol. I. p. 6.)

When Cowper was only twenty-three years old, he described himself, in a short poem, as being assailed by "gloomy thoughts led on by spleen." (p. 15.) That when he thus described himself he had no very serious impressions of religion, is evident from his having, in this same short poem, twice repeated the sacred name of God in a light and irreverent manner. Our

readers need not be told, that whatever indications of piety may appear in an individual, they will all be disproved by a vain and trifling use of any of the titles of God, either in writing or conversation. It is evident, indeed, that at a period still later, Cowper did not possess those views of Christian truth which he afterwards embraced; since he applauded the Sir Charles Grandison of Richardson as a "hero and a *saint.*"

It is also observable, that the immediate effect of his attaining juster views of religion is represented (p. 28) as *consolatory* and *cheering:* and the following extract from the fifty-third page is quite decisive on the subject.

"I am stout enough in appearance, yet a little illness demolishes me. I have had a severe shake, and the building is not so firm as it was: but I bless God for it with all my heart. If the inner man be but strengthened day by day, as I hope under the renewing influences of the Holy Ghost it will be, no matter how soon the outward is dissolved. He who has in a manner raised me from the dead, in a literal sense, has given me the grace I trust to be ready at the shortest notice, to surrender up to him that life, which I have twice received from him. Whether I live or die, I desire it may be to his glory, and it must be to my happiness. I thank God that I have those amongst my kindred to whom I can write without reserve of sentiments upon this subject, as I do to you. A letter upon any other subject is more insipid to me than ever my task was when a school-boy; and I say not this in vain glory, God forbid! but to shew you what the Almighty, whose name I am unworthy to mention, has done for me the chief of sinners. Once he was a terror to me, and his service, oh, what a weariness it was! Now I can say I love him and his holy name, and am never so happy as when I speak of his mercies to me." (p. 53.)

At the period to which the above letter refers, Cowper described his manner of life (which was then a life of regular and genuine piety,) as consistent with the utmost cheerfulness; and he declares that he and his friends who were with him were *happy.* At this time he deliberated on the expediency of taking holy orders; but abandoned the idea, from the invincible repugnance which he always felt to public personal exhibition. In this case his constitutional malady and his religious feelings were so far from being connected, that they were contrasted, and counteracted each other like distinct and hostile principles. At a still more advanced period, he declares, that the deeply impressed persuasion of one of the fundamental truths of religion "gave a relish to every blessing, and made every trouble light." (p. 67.)

Mr. Hayley observes (p. 71,) that "perhaps the life that Cowper led, on his settling at Olney, had a tendency to increase the morbid propensity of his frame, though it was a life of admirable sanctity." Cowper's life, at the period here referred to, appears, from the preceding part of the paragraph, to have been devoted to religious pursuits. Now it appears clearly to us, that such pursuits were so far from *increasing* the morbid propensity of his frame, that they produced the very contrary effect; and that they must, at many periods, have kept off, and, in very many cases, alleviated the recurrence of his constitutional disease. That a more worldly, public, and diversified course of life would not have been more favourable to the tranquillization of his mind, and the correction of his inherent tendency to depression, can never be questioned, while we remember the circumstances which occurred, and the conduct which he exhibited, when he expected to be called to appear in his official capacity before the House of Lords.

"His terrors," says Mr. Hayley, "on this occasion arose to such an astonishing height, that they utterly overwhelmed his reason; for although he had endeavoured to prepare himself for his public duty, by attending closely at the office, for several months, to examine the parliamentary journals, his application was rendered useless by that excess of diffidence, which made him conceive, that, whatever knowledge he might previously acquire, it would all forsake him at the bar of the house. This distressing apprehension increased to such a degree as the time for his appearance approached, that when the day so anxiously dreaded arrived, he was unable to make the experiment. The very friends who called upon him for the purpose of attending him to the House of Lords, acquiesced in the cruel necessity of his relinquishing the prospect of a station so severely formidable to a frame of such singular sensibility." (p. 25)

Mr. Hayley having mentioned (p. 86,) the social labours of Cowper, with "an exemplary man of God" (Mr. New-

ton,) for the purpose of promoting simple piety among the lower classes of the people, says,

"It may be doubted if the intense zeal, with which Cowper embarked in this fascinating pursuit, had not a dangerous tendency to undermine his very delicate health. Such an apprehension naturally arises from a recollection of what medical writers, of great ability, have said on the awful subject of mental derangement. Whenever the slightest tendency to that misfortune appears, it seems expedient to guard a tender spirit from the attractions of piety itself—so fearfully and wonderfully are we made, that man, in all conditions, ought to pray, that he never may be led to think of his Creator, and of his redeemer, either too little or too much." (p. 87.)

Certainly, persons possessing such a tendency as Cowper felt, should be subjected to such regulations as are dictated by the experience of those, who are skilled in the nature and management of similar complaints: and it may be safely conceded, that if the attractions of piety are really found to increase such a malady, it may be a necessary duty occasionally to divert the mind so far to other subjects, as to prevent, if possible, the threatened evil. But with respect to the remark which concludes the above-quoted passage, it is so absurd, to say the least, that we feel inclined to impute it to inadvertence on the part of Mr. Hayley. We may add, that the conduct of mankind affords not the least reason for apprehending, that they will think *too much* of their Creator and Redeemer: and we cannot conceive that a mind of any piety *could* adopt such a prayer, as Mr. Hayley has here suggested. The impression under which Mr. Hayley wrote this sentence, viz. that religion had something to do in producing the disorder with which Cowper was afflicted, has been already shewn from his own testimony to have been erroneous.

The irreligious world, in general, are ready enough to suppose that religion has a tendency to derange the mental faculties: and, perhaps, religious people may, on the other hand, refuse to admit that religion *ever* can contribute to such derangement in any way or degree; and maintain that, on the contrary, it would *always* prevent such effects. Doubtless, in very many cases, derangement of the intellect, and the dreadful consequences which attend it, would never have taken place if true piety had been seated in the heart; for it is evident, that these melancholy cases frequently arise from too great an attachment to the present world and its concerns, which raises objects of inferior moment into the highest rank of importance, and exposes the miscalculating victims of their own error to such disappointments as involve the complete ruin of every hope they had cherished, and leave them destitute of present alleviation and future resources.

At the same time we can conceive it to be possible, that in some, though very rare, instances, the awful concerns of eternity may press so powerfully upon a soul possessing a morbid sensibility, or connected with a disordered body, as to obstruct, for a season, the free exercise of the reasoning faculties. Moreover, nothing is more easy to be imagined than that a person afflicted with a constitutional tendency to mental derangement, should, in his wanderings, incline to those subjects which had before exercised his judgment or gratified his taste; and that what had taken most possession of the heart, in the happier hours of intellectual sanity, should most employ the tongue in the sad season of depression or distraction. So widely different, however, was the case of Cowper, that for many of the last years of his life he scarcely adverted, either in his letters or conversation, to the subject of religion, which had in the season of health almost entirely engrossed his mind; and the great difficulty which occurs in contemplating his life is to account for the uninterrupted silence which he maintained, for so long a time, on this once interesting topic.

We have dwelt the longer upon this subject, because an erroneous apprehension of it is injurious, both in a general view, and also with reference to the subject of the memoirs which we are considering.

The following passage, in the 54th page of the first volume, is worth noticing. Speaking of *amusements*, Cowper says—"This place swarms with them, and cards and dancing are the professed business of almost all the *gentle* inhabitants of Huntingdon. We refuse to take

part in them, or to be accessaries to this way of murthering our time, and by so doing have acquired the name of Methodists." Again, in the same letter, describing his daily mode of life, he says—"At eleven we attend divine service, which is performed here twice every day." Cowper, then, was denominated a Methodist, *because* he would not kill time at the card-table or in a ball-room; and *notwithstanding* he was so regular a *Churchman*, that he attended the Church prayers *every day!* Such things, we see, have been; and such things, we know, still are: and many a faithful member of the establishment is stigmatized as a Methodist, by the weak and dissipated, merely because, like Cowper, he is more sober, moral, or religious than his malicious accusers. Probably the inhabitants of Huntingdon, if required by Cowper to justify the appellation they bestowed upon him, would have experienced some little embarrassment and difficulty; almost as much as we expect the Anti-jacobin Reviewers would experience, if desired to shew cause why they give the name of *Semi-methodists* to the conductors of the Christian Observer.

But it is time for us to speak of Mr. Cowper's Letters, which compose the greater part of the contents of the two volumes before us. Mr. Hayley justly considers them as "rivals to his poems, in the rare excellence of representing life and nature with graceful and endearing fidelity;" and it is with equal justice that he characterises them as "exquisite examples of epistolary elegance." On this subject, it would not have been easy for Mr. Hayley to have spoken in too warm terms of panegyric. Among these letters we must distinguish, with emphatic praise, those which occur in the former part of the first volume, addressed to his amiable relation Mrs. Cowper. They contain many highly interesting remarks on some of the most important subjects; and breathe a spirit of exalted piety, which would dignify compositions of a higher and more elaborate character.* With these solid properties they associate the graces of easy and elegant language, and the captivating charms of an exquisitely tender sensibility. Of these letters, and of many others which follow them, we do not hesitate to say, that we know of none now in the possession of the public, which combine so many and such great excellences; none which so happily unite the easy familiarity of the friend, the polish of the well-bred gentleman, the playful vivacity of the good-tempered wit, the classical taste of the scholar, and the devout spirit of the Christian.

We intended to gratify our readers by quoting the fifth and the sixty-second letters entire, the last occasioned by the death of Cowper's excellent friend Mr. Unwin; but the extent to which our review of this work has already proceeded, obliges us to postpone their insertion till the next number.

Every reader of sensibility will feel the beauty of the following passage.

"A sensible mind cannot do violence even to a local attachment without much pain. When my father died I was young, too young to have reflected much. He was rector of Berkhamstead, and there I was born. It had never occurred to me that a parson has no fee-simple in the house and glebe he occupies. There was neither tree, nor gate, nor stile, in all that country, to which I did not feel a relation, and the house itself I preferred to a palace. I was sent for from London to attend him in his last illness, and he died just before I arrived. Then, and not till then, I felt, for the first time, that I and my native place were disunited for ever. I sighed a long adieu to fields and woods, from which I once thought I should never be parted, and was at no time so sensible of their beauties as just when I left them all behind me, to return no more." (p. 251.)

The appendix to the second volume contains several original poems by Cowper, which were not before published; and some well executed translations from the Greek and Latin. These effusions of his genius partake of the beauties peculiar to those other productions of his pen, which have long possessed the admiration of all lovers of true poetry. To the high and well

* The *generality* of the letters which follow those to Mrs. Cowper, are, however, far less distinguished by the last mentioned quality. We have no reason to suppose, that this circumstance arose from an actual declension of that piety which animated the earlier part of the poet's correspondence. At the same time, we know not to what cause the circumstance *ought* to be attributed.

established fame of this Christian bard, it is not in our power to make any addition. The praise of superior excellence has already been awarded, by the public voice, to the author of *The Task*—"a poem of such infinite variety, that it seems to include every subject, and every style, without any dissonance or disorder; and to have flowed, without effort, from inspired philanthropy, eager to impress upon the hearts of all readers whatever may lead them most happily to the full enjoyment of human life, and to the final attainment of heaven." (Vol. I. p. 135.)

The above description, which we have quoted from Mr. Haley, claims our entire coincidence; and we as cordially unite with him in esteeming this same poem, "as perhaps the most attractive that was ever produced, and such as required the rarest assemblage of truly poetical powers for its production." (Vol. II. p. 256.)†

From the many beautiful pieces of poetry, with which these volumes are enriched, we mean to select two for insertion in our next number, both addressed by Cowper to Mrs. Unwin, "that aged companion, who had so long contributed to his domestic comfort." Of one of them, addressed "To Mary," Mr. Hayley says, "I question if any language on earth can exhibit a specimen of verse more exquisitely tender."

Having thus far extended our account of Mr. Hayley's work, we must forbear to increase the number of our comments or extracts. We shall, therefore, conclude with the following observations, which Mr. Hayley quotes from a letter, addressed to an accomplished author in Ireland, by a writer, whose name is not mentioned, but whose justness of sentiment and expression, in this instance, claim our commendation, and prove him worthy to be the panegyrist of the bard, whose merits he so well knows how to relish and describe.

Having enumerated the requisites for producing the noblest benefits and delights of poetry, he says,

"I believe it will be readily granted, that all these qualities were never more perfectly combined than in the poetry of Milton: and I think too there will be little doubt, that the next to him in every one of these instances beyond all comparison is Cowper. The genius of the latter did certainly not lead him to emulate the songs of the seraphim: but though he pursues a lower walk of poetry than his great master, he appears no less the enraptured votary of pure unmixed goodness. Nay, perhaps, he may, in this respect possess some peculiar excellences, which may make him seem more the bard of Christianity. That divine religion infinitely exalts, but it also deeply humbles the mind it inspires. It gives majesty to the thoughts, but it impresses meekness on the manners, and diffuses tenderness through the feelings. It combines sensibility with fortitude, the lowliness of the child with the magnanimity of the hero.

"The grandest features of the Christian character were never more gloriously exemplified than in that spirit, which animates the whole of Milton's poetry. His own Michael does not impress us with the idea of a purer, or more awful, virtue than that which we feel in every portion of his majestic verse; and he no less happily indicates the source from which his excellence was derived, by the bright beams which he ever and anon reflects upon us from the sacred scriptures, but the milder graces of the Gospel are certainly less apparent. What we behold is so awful, it might almost have inspired a wish, that a spirit, equally pure and heavenly, might be raised to illustrate, with like felicity, the more attractive and gentler influences of our divine religion. In Cowper, above any poet that ever lived, would such a wish seem to be fulfilled. In his charming effusions, we have the same spotless purity, the same elevated devotion, the same vital exercise of every noble and exalted quality of the mind, the same devotedness to the scriptures, and to the peculiar doctrines of the Gospel; the difference is, that instead of an almost repressive dignity, we have the sweetest familiarity; instead of the majestic grandeur of the Old Testament, we have the winning graces of the New; instead of those thunders, by which angels were discomfited, we have, as it were, 'the still small voice' of him, who was meek and lowly of heart.

"May we not then venture to assert, that from that spirit of devoted piety, which has rendered both these great men liable to the charge of religious enthusiasm, but which in truth raised the minds of both to a kind of happy residence

† We were not a little surprised at Mr. Hayley's injudicious quotation of Burn's nonsensical remark on the Task. He says "The religion of the Task, bating a few scraps of Calvinistic divinity, is the religion of God and nature, &c." Now, as to "scraps of Calvinistic divinity," there are none in the poem; and as to the *religion* of the Task, it is (however Mr. Burn could not find it out) the religion of *the Gospel*.

'In regions mild, of calm, and serene air,
'Above the smoke and stir of this dim spot,
'Which men call earth;'

a peculiar character has been derived to the poetry of them both, which distinguishes their compositions from those of almost all the world besides. I have already enumerated some of the superior advantages of a truly virtuous poet, and presumed to state, that these are realized in an unexampled degree in Milton and Cowper. That they both owed this moral eminence to their vivid sense of religion will, I conceive, need no demonstration, except what will arise to every reader of taste and feeling on examining their works. It will here, I think, be seen at once, that that sublimity of conception, that delicacy of virtuous feeling, that majestic independence of mind, that quick relish for all the beauties of nature at once so pure, and so exquisite, which we find ever occurring in them both, could not have existed in the same unrivalled degree, if their devotion had been less intense, and of course their minds more dissipated amongst low and distracting objects."

XCVII. *Six more Letters to Granville Sharp, Esq. on his Remarks upon the Uses of the Article in the Greek Testament.* By GREGORY BLUNT, Esq. 8vo pp. xxiii, and 195. London, Johnson. 1803.

THE most familiar objects of knowledge are replete with mystery: we can penetrate scarcely to any depth beyond their surface: their inmost nature is perfectly unknown. On such high subjects as those which concern the divine nature and operations, it can hardly be expected that we should be better informed. No position, therefore, can be more destitute of foundation, than that common and presumptuous one, "Where mystery begins, religion ends." We will not, however, undertake to deny, that in particular cases this may be the fact; and that persons of a certain complexion may have renounced their religion, as soon as they discovered that there are mysteries in it. How far the fictitious author before us may be concerned in this observation, it is for him to *determine*; the province of his readers is *conjecture*, and that unquestionably cannot be denied them. What will be the result of their conjecture is no difficult matter to divine, when the instances are adverted to, which abound in this work, of indecent levity descending even to vulgarity;* of extreme disrespect towards the parties whose sentiments are attacked;† of illiberal abuse of the primitive Christian writers;‡ and, above all, of gross and prurient profaneness.§

Upon a subject of such acknowledged importance as that involved in the present controversy, gravity and temperance might with some reason be expected. But the hostility and violence which have, in general, been discovered by the impugners of that fundamental article of our faith, the divinity of its author, produced some abatement in our expectation; nor did we suffer any considerable disappointment, upon finding the usual embellishments of Socinian productions adorn the homogeneous publication of a man, who screens himself from public knowledge under the cover of an antithetical pun.

The learned and respectable writer, particularly assailed in these letters, had advanced a theory with respect to the uses of the article in the Greek Testament, which he considered as bringing a considerable accession of evidence to the divinity of our blessed Saviour. The theory was approved, and the book re-edited by Mr. now Dr. Burgess. Mr. Wordsworth likewise addressed six letters to the author, in which, by a detail of the historical evidence arising from the writings of the primitive fathers, he greatly corroborated the system of Mr. Sharp. (See our review of these works, Christian Observer, Vol. I. p 440.)

This theory, more especially the application of it, the author, with whom we have now to deal, has thought it of sufficient importance to his system, to invest with all the form and preparation of a regular siege. He has, however, discovered so little temper in the management of it, that his readers will be tempted to infer, from that circumstance, the opinion which the author

* See pp. 1, 29, 38, 39, 46, 60, 62, 63, 85, 121.

† See pp. 22, 29, 35.

‡ See pp. 12, 50, 62, 63, 92, &c.

§ See pp. xi. 26, 29, 46, 62, 63, 133, 134. We were weary of marking *all* the instances which might have been produced on this or the foregoing heads.

himself, entertained of the strength of the citadel.

From the general imperfection of human knowledge, the assailant of any proposition or doctrine has an apparent advantage over the defendant. Difficulties, which abound on subjects the most uncontroverted, may be magnified and pressed with so much pertinacity and force, by a dexterous adversary, as to make "the worse appear the better cause;" and tempt the inexperienced maintainer of a demonstrable proposition to surrender it as untenable.

Mr. Blunt, for so we must call our facetious theologue, endeavours to throw an *obscurity* over the subject, which, in the present publication, he undertakes to examine; and for this purpose employs his first letter to prove the perfect equipollency of the English definitive, with the Greek article. He had an additional object in view; and that was, to gain a *new audience*, and a *numerous* one. The field of the sophist, like that of the demagogue, is the multitude; and now, instead of a few hundred Greek scholars, the cause is brought before a whole nation of vernacular critics. The Port Royal Grammar, it is true, affirms, in a general and introductory manner, that the article had the same effect among the Greeks, as it has in most modern languages; (Mr. Blunt will recollect that that Grammar was originally written in French;) and Bishop Lowth, according to our author's quotation (p. 12,) notices the "*near affinity* between the Greek article and the English definite article." But are such loose and general observations to be applied universally to two languages, which differ so essentially in their genius and construction? The question does not deserve a serious answer: and the assertion, which is intended as a prop to this baseless supposition, that the English writers, particularly the translators of our present version of the Bible, were as accurate as the original writers of the New Testament, in the use of the article, is as contradictory to all the evidence which the subject admits, as can easily be conceived. In the English language, the sense of a sentence or expression is determined, for the most part, by the collocation of the words which compose it; and this being generally *analogical*, attention to the connecting particles is less necessary. It is well known, and admitted by those whose prejudices will suffer them to admit it, that the writers of this country, who flourished about the time of our translators, were extremely negligent with respect to the insertion or omission of the smaller particles. The Greek is a transpositive language, and can maintain that advantage only by a strict attention to such minutiæ; we may, therefore, naturally expect in Greek writers a greater degree of such attention.

Here, for the sake of preventing the trouble of a reference, which would otherwise be necessary, we will transcribe the rule of Mr. Sharp, which contains the substance of his theory, and is the chief object of attack. *When the copulative* καὶ *connects two nouns of the same case,* [*viz, nouns (either substantive, or adjective, or participles,) of personal description respecting office, dignity, affinity, or connection, and attributes, properties, or qualities good or ill*] *if the article* ὁ, *or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle;* i. e. it denotes a further description of the first named person." (Remarks, &c. p. 3.)

With the advantage which Mr. Blunt endeavours to make of the word "always," occurring in the preceding passage, we have but little concern; inasmuch as a consideration of the nature of human evidence has taught us the value of high probabilities. We therefore proceed; and at p. 34, we meet with somewhat of an approach to a concession which we deem of considerable importance, and which is less reluctantly expressed, p. 52. "They" (the opponents of Mr. Sharp) "may allow that your rule *generally* prevails, without allowing as you contend, and must contend, in order to apply it in the way you wish, that it always prevails." This passage is only quoted for the concession; and it is of the more

importance for being extorted. We pass over, as only indicative of the opinion which Mr. Blunt entertains of his own cause, the loop-hole which he endeavours to secure to himself, by the supposition of an ellipsis. Neither do we think it of importance to notice what has been observed, a thousand times before Mr. Blunt wrote, of the general uncertainty with respect to the presence or absence of the article. In the context of what appears to us the misquoted motto* from Bishop Pearson on the creed, the reader will find enough to that purpose. (Expos. of the Creed, fol. edit. 3d. p. 150, note.) The question is, is the presence, or absence, or peculiar position of the article in no instances decisive? And now we seem to be coming to a point; for if this question be determined in the affirmative, in any particular instance, it may be so determined in others. Now there is no rule in the Greek language more generally admitted by grammarians and critics, than that, when two substantives are connected together in any proposition as subject and predicate, the former is distinguished from the latter, by the article being prefixed. See, for some curious instances of this rule, Campbell on the Gospels, note on John i. 1. The rule itself is observed by Harris, Hermes, p. 230; and may be found in so *common* a book as the Port Royal Greek Grammar, book i. c. iv. § ii. art. 3.† Here then is *one* unquestionable exception to the general uncertainty in the use of the Greek article; and why *others* should not exist, is more than Mr. Blunt *has* informed, or, we believe, is *able* to inform us.

The conclusion of the second letter is taken up with an attack upon the *limitations* of Mr. Sharp's rule, in which there is nothing more worthy of observation than a gross misrepresentation of Bishop Pearson, p. 40, whom he very consistently ridicules after having caricatured him. The offence was, that this prelate's observation gives some support to the hypothesis of Mr. Sharp.

As far as Mr. Blunt substitutes any thing like argument, for buffoonery invective and self-conferred triumph, he is entitled to attention; and, therefore, we do not object to discuss the validity of the passage occurring 1 Tim. vi. 13, and which is thought by our author to militate with, and indeed positively contradict, the rule in question, p 47. It stands thus: *Παραγγέλλω σοι ἐνωπιον τοῦ θεοῦ τοῦ ζωοποιοῦντος τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ τοῦ*, &c. On this passage no various readings affecting the question appear in Wetstein. But does Mr. Blunt account it no defect in the parallelism, that so many words—a participle with a noun governed by it, and both with their articles, should intervene between the article and the conjunction under consideration? and may they not, thus placed, produce a distinction which would not exist if they were absent? This appears to be the case to us; and we think it will so appear to all, who will suffer their prejudices to stand neuter.

From p. 49. Mr. B sets off upon a laboured attempt, to demonstrate the difficulty of finding examples circumstanced as the rule of Mr. S. requires. This is evidently done to prepare his reader for the paucity of the examples which he is about to bring in opposition to this rule. But after all we defy Mr. Blunt to prove, that the difficulty lies more on one side than the other; and the very candid manner in which Mr. Wordsworth has brought forward many arguments hostile to his general conclusion, would induce a person of equal candour to give him credit for having brought forward all that occurred to him in his researches. This piece of finesse, therefore, will do no honour to the moral character of the person who has had recourse to it. But the reader will much underrate the forces of our Greek champion, if he imagines that Mr. Blunt has no instances to produce in favour of his own cause. He has *two*: and whence do these *two* come?

* We think it misquoted, because it certainly is so, if intended to be quoted from the third edition, folio; and we suspect this to be the edition from which the quotation is made, because in a reference to the same work (p. 40,) the page agrees with this edition.

† Has the English article any thing to answer to this propriety of the Greek? or is the English article ever placed before a proper name? What becomes then of their perfect equipollency, and of the argument supported by it?

Why, truly, from *Mr. Wordsworth himself.* pp. 57. & seq.

The first instance is 1. Tim. v. 21. which Mr. Sharp's rule requires to be understood of one person, but which, as Mr. Wordsworth admits and states (pp. 51, 52.) is understood by Chrysostom, Oecumenius and Theophylact, of two. Mr. Wordsworth has offered some considerations to account for this fact, and the parallel instances, amounting to twenty-six, in which the expression ὁ θεος και κυριος or its other forms are used of one person, afford to us considerable evidence, that the original copies of the above-mentioned commentators were different from the present text; and *that* difference Mr. Wordsworth supposes to consist in the want of the word κυριου. Now, it so happens, as Mr. Wordsworth might have added, that this word is omitted by the Alexandrian MS. and, a primâ manu, by the Clermont MS. and by several others, as Wetstein on the place has noticed. Perhaps the omission in the first MS.* may be considered as of peculiar importance, because the Alexandrian MS. agrees with the edition to which the readings of Chrysostom are referred. But how so? Mr. Blunt will say: the Alexandrian MS. in the Go-pels does, it is true, represent the Byzantine edition; but, as Michaelis from Griesbach informs us, in the Epistles of St Paul, it represents the Alexandrian or Egyptian. (Marsh's Michaelis, Vol. II. p. 177.) Be it so. But did not Origen follow this last edition? and does not Wetstein, speaking of Chrysostom, in express words; say—*Textu etiam N. T. usus est eodem atque Origenes?* Prol. p. 72. Semler's edition, p. 191. The two other commentators give us no trouble; for they, as usual, follow their master.

The next example is from Justin Martyr, which Mr. Blunt quotes *partially* from Mr. Wordsworth, (p. 60.) In the latter author it stands thus—Επ ὀνοματος του Παῖρος των ὀλων και δεστοτου θεου, και του σωτηρος ημων Ιησου Χριστου, και πνευματος. Ap. i. p. 131. § 79. Ashton's edition, (p. 122.) In Thirlby's it is p. 89. Mr. Blunt supposes that the omission of του before πνευματος produces a contradiction to Mr Sharp's rule. Here is evidently a mention, not of two persons, but of the three persons of the Trinity; in the same manner as a few pages forward, (96. Thirlby,) where the article is added before the third person. But without having recourse to the supposition, that the article may have been omitted, in the first instance, through the negligence of a transcriber not attending to the sense, we much question, notwithstanding the advantage which our critic has taken of what appears to us an incorrect statement of Mr. Sharp, whether πνευμα ἁγίον with one or two articles, or none, be not equivocal, and may not stand, either for an appellative or a proper name; and, indeed, unless this be a proper name, the Holy Spirit has no proper name at all. Proper names and plurals, it will be remembered, are Mr. Sharp's exceptions.† (Rem. p. 6.)

With a triumph, quite sufficient for the achievements of these two borrowed examples, the third letter ends.

In the *quota* of mottos assigned to the fourth letter, we find John xvii. 3. which both here and in other places is exultingly produced as favouring the Anti-Trinitarian cause. The note of Wetstein on the place will shew our author, that he has fallen into the trap which his *English* criticism laid for his Socinian prejudices. In this letter Mr. Blunt addresses himself to examine the texts proposed by Mr. Sharp to be translated in a manner corroborative of the divinity of Christ. The first is Eph. v. 5. The numbers 15 and 16 in Mr. Wordsworth's collection, may, as our author contends, be simply an argument from a unity of dominion. But the decisive evidence afforded by the Pseudo-Athanasius, by Jerom, by Chrysostom, by Cyril, and others, (numbers 2, 8, 12, 17,

* See the fac simile of this MS. by Woide. Mr. S. we are told, candidly admits that he was mistaken as to the reading in this place.

† This solution is confirmed by an exactly parallel passage in the Epistle of the Church of Smyrna, concerning the martyrdom of Polycarp.—Ιησε Χριστε μεθ' ου δοξα τω θεω και πατρι και αγιω πνευματι. xxii.

&c.) that the divinity of Christ was inferred from the supposition, that only a *single* person is spoken of in this text, is not to be evaded by the rhetoric or logic of Gregory Blunt, Esq. 2 Thess. i. 12. must stand or fall with the general hypothesis; for historical evidence is wanting on either side. 1 Tim. v. 21, and 2 Tim. iv. 1. Mr. Blunt leaves as he found them. To the host of testimonies produced in favour of that translation of Tit. ii. 13, which gives the title of the "Great God" to our Saviour, our author opposes nothing but the most visionary reasoning, and the most gratuitous assertions. If at any text, it is at this that we make our stand; and scruple not to consider it as established in just and unalienable possession of the sense ascribed to it by the rule of Mr. Sharp, and the historical evidence of Mr. Wordsworth. On the two remaining examples, 2 Pet. i. 1. and Jude 4. we find nothing of importance, except the assertion, in the true spirit of a baffled assailant, that the testimony of two hundred fathers is of no value, (p. 102) In the course of this discussion Mr. Blunt has offered several forms, which being more precise and unequivocal than those used by the sacred writers, he conjectures would have been used by them, had they wished their meaning not to be mistaken. But the fallacy of this reasoning is evident from the consideration, that a phrase may receive accessions of precision *ad infinitum*; and, perhaps, our author would not have been satisfied, even if the Apostles had expressed their meaning, with all the form, detail, and particularity of a legal instrument.

Letter the fifth begins with a captious complaint against Mr. Wordsworth, for filling no less than ten pages with parallel expressions from the fathers, the exclusive application of which is determined only by the context. (109;) as if, when the grammatical construction was the thing in dispute, such application could, or ought to be determined by any other method. The remainder of the letter is occupied by some instructions concerning the fathers, particularly intended for the benefit of Mr. Wordsworth; but of which neither he, nor the rest of Mr. Blunt's readers, would have felt the loss, had they been entirely omitted. We shall only observe on this subject, that when the fathers enjoyed an extravagant authority, some apology might be made for those, who, like Daillé, endeavoured to depress them as much too low. But the questionable excuse of such a temptation can hardly be pleaded for the illiberality of the moderns towards a class of men, who in most, especially in moral, qualifications were far superior to their accusers.

We are arrived, at length, to the sixth and last letter, which contains, what is the main object of the whole publication, a direct attack, with the usual weapons of Socinianism, upon the divinity of our blessed Lord. We have only time to remark, that the application of the term *God* to Christ, conceded, but with groundless qualifications, by Mr. Blunt; the circumstance that this application is *incidental*, observed likewise by Mr. Blunt; and his observation of the *scrupulous abstinence, in the primitive Christians, from the most distant approach to idolatry*, are as subversive of his system as many of the most powerful arguments produced by the Trinitarians. This letter ends in a style so heterogeneous from that exhibited in all the preceding pages, that we know not how to account for the dissimilarity on any other supposition, than that the author has availed himself either of the assistance of a friend, or of the privilege of his assumed character.

We have an appendix yet to encounter, before we quit this rough and turbid sea. It contains a "Table of Evidences of the Divinity of Moses," intended as a parallel to the "Table of Evidences of Christ's Divinity," subjoined to Mr. Sharp's work by the editor of the last edition. We hardly entertain so low an opinion of Mr Blunt's intellecutal faculties, as to persuade ourselves, that he seriously believes the one to be parallel to the other. What! is the Hebrew Legis-

lator ever, in a formal description of his nature, said to be with God and God? Is he ever called THE Son of God? Did he ever, when accused of making himself equal with God, vindicate the inference? We forbear to proceed. The strongest instances produced in favour of the invented claim of Moses, will not bear the breath of the slightest discussion. Ex. vii. 1. and iv. 16. are brought forward; and the ל prefixed to the word אלהים (not [illegible] is represented, though faintly, as equivalent to the expressions in Phil. ii. 6. "in *the form of* God." See Taylor's Concordance on the sense of this prefix, for a full confutation of the fictitious and unnatural meaning here ascribed to it. Deut. xxix. 6. is next quoted. But does Mr. Blunt know of no various readings on this verse, in the Hebrew, or in the Sept. MSS.? or is not the meaning obvious, even according to the present? The last instance which we shall mention is that, in which Moses is supposed to be the object of religious adoration. Ex. xi. 8. xii. 27. xxxiii. 10. If Mr. Blunt will turn to the word שחה in Taylor's Concordance, and to the word προσκυνεω in Schleusner's Lexicon, he will find, that *civil respect alone* was frequently intended by either word. And here we shall close our particular examination of a work, in which we could have wished to have seen the author's zeal accompanied with knowledge, and employed in a good cause.*

Some general observations, however, which have suggested themselves to us in the course of our perusal of this publication, appear to be too important to be omitted. It forms some presumption to the discredit of what we shall take the liberty to call the Socinian cause, notwithstanding our author's disavowal of the name, that when persons of this persuasion undertake an attack upon the principles of orthodoxy, they never dare, either to represent the object of attack in its true nature; or to encounter it in its strong positions. The whole cause is misrepresented, and its chief arguments are neglected. The general character likewise of their argumentation resembles that which depends for success upon the passions, the pride, the prejudices, or the ignorance of those to whom it is addressed. We are bid to appal ourselves with the idea that one who appeared on earth as man, and conversed familiarly with us, is God as well as man; and to turn a deaf ear to all subsequent reasoning upon the subject, except such as is calculated to confirm the previous impressions of sense and prejudice. Upon this identical principle we might be required to believe, that the sun, moon, and other heavenly bodies, are of no greater magnitude than they appear to the visual organ. Experience, common sense, very appearance, might be urged to confirm the opinion. The application of mathematics, calculation, and observation, in parallel instances of known deception, to correct the error of the senses, might be stigmatized as artificial reasoning, as metaphysical distinction, as the introduction of mystery, and the contrivance of philosopher-craft. Let those who are called Socinians, or whatsoever name besides better pleaseth them, prove that their reasoning powers upon this subject are employed in any other, or a more rational, way.*

It has been the practice with these persons of late, and Mr. Blunt has joined them, to exult in the increase of the number of those who are in the same sentiments. If they would have

* It is a common sophism with Mr. Blunt to yoke transubstantiation and the divinity of Christ together. The reason is obvious. One farther advanced than he, and rejecting revelation, would, for the same reason, yoke together revelation and the heathen oracles. A third, still bolder, would yoke together theism and witchcraft, &c.

* We pass by Mr. Blunt's abuse of creeds, &c. the necessity of which was created by such as himself; and they were gradually enlarged in proportion to that necessity. The divinity of Christ, therefore, found its way into the public creeds, not as the belief of it, but as the attacks upon it, increased. Mr Blunt labours with uncommon zeal to recommend the *Unitarian Tracts*; we think, nevertheless, their rest will not be disturbed:

the candour to reflect upon the simultaneous progress of profligacy and atheism, and at least admit the possibility that the *cause of both might be the same*, any remaining spark of ingenuousness would convince them, that they have little, or very questionable ground of triumph. The case here suggested, not only appears to us to be probable, but we believe it to be the real one.

Upon the whole, we consider the attack upon the theory of Mr. Sharp, which we have just reviewed, not only as leaving that theory in almost entire possession of its primitive strength; but, by the force, labour, and ability exerted to destroy it, as adding to it a kind and degree of confirmation, which it might not have derived from direct and positive evidence alone. This result of the exertions of our pseudonymous letter-writer, so contrary to his intention and his confident expectations, will scarcely, we apprehend, invite him to come into open day, and claim the honour of his achievement. There is reason to fear, therefore, lest so illustrious a deed should want an author; and the muse be compelled to wrap it up in the same unsatisfactory obscurity, as she used in recording another exploit of a more substantial description:

> Pressa est insignis gloria facti,
> Nec sese Æneæ jactavit vulnere quisquam.

In our next number we will give, from the *Apostolic Fathers*, a collection of instances which confirm the rule of Mr. Granville Sharp.

XCVIII. *Paley's Natural Theology.*

(Concluded from p. 247.)

We have hitherto followed the learned author of this work in a very interesting detail of facts and observations, which he has made for the purpose of establishing contrivance and design in the various appearances of the natural world. Having, as we conceive, successfully accomplished this object, Dr. Paley proceeds in his twenty-third and following chapters to draw, from these premises, some important conclusions respecting the being and attributes of God. He begins with the proof which his preceding arguments afford "of the personality of the Deity," as distinguished from what is sometimes called nature, sometimes a principle, terms which seem to be intended to express an efficacy, but to exclude a personal agent. In opposition to every thing of this kind, Dr. Paley contends, that the marks of design, which are every where apparent in nature, plainly prove, that the great first cause of all things is an inteiligent and independent personal agent; because contrivance and design imply consciousness and thought, and these capacities constitute personality. (p. 439.)

In pursuing the proof of this important point, the learned author first shews that the *universe* itself, or any part of it, cannot be the Deity, inasmuch as whatever includes marks of design, whatever, in its constitution, testifies contrivance, necessarily carries us to a preexisting contriver: which consideration also evinces, that the present system of the universe cannot have been eternal; for the contriver must have existed before the contrivance. Here, therefore, we ought to rest; here the common sense of mankind has, in fact, rested; because it agrees with that which in all cases is the foundation of their knowledge, the undeviating course of their experience. (p. 446.)

The force, however, of this reasoning, as Dr. Paley next observes, is sometimes attempted to be evaded by the introduction of mere *names*; as, when organized bodies are said to owe their production to "a law or laws of nature," or when the order of the universe is referred to "mechanism." But "a law pre-supposes an agent, for it is only the mode according to which an agent proceeds: it implies a power, for it is the order according to which that power acts: without this agent, without this power, which are both distinct from itself, the law does nothing—is nothing."

"What has been said concerning *law* holds true of *mechanism*. Mechanism is not itself power: mechanism, without power, can do nothing. The intervention and disposition of second causes, fall under the same observation." Neither the one nor the

other excuse the necessity of an agent distinct from both. (p. 447.)

Upon similar grounds, Dr. Paley shews the absurdity of assigning any "principle" or "process" as the cause of the phenomena of nature. An intelligent, contriving mind is still required to account for *their* existence.

The "internal molds" of Buffon are next considered, and proved to be when examined, nothing but a name without signification; unintelligible, if not self contradictory: at the best, differing nothing from the "essential forms" of the Greek philosophy. (p. 459.)

The system of "appetencies," which was brought forward by Dr. Darwin, is then explained and confuted. It is sufficient to say of this and other similar schemes, that they labour under a total defect of evidence. The analogies which are relied upon for their support, are unauthenticated by testimony; and in theory they are open to unanswerable objections. (p. 463.)

"Upon the whole," adds the learned author, at the conclusion of this chapter, "after all the struggles of a reluctant philosophy, the necessary resort is to a Deity. The marks of *design* are too strong to be got over. Design must have had a designer; that designer must have been a person; that person is God." (p. 473.)

The next chapter contains a brief view of "the natural Attributes of the Deity." In a few preliminary remarks upon this subject, one sentiment occurs with which we can by no means agree.

"The contemplation of a nature so exalted as that of God," Dr. Paley observes, "however surely we arrive at the proof of its existence, overwhelms our faculties. The mind feels its power sink under the subject. One consequence of which is, that from painful abstraction the thoughts seek relief in sensible images; from whence may be deduced the ancient, and almost universal, propensity to idolatrous substitutions: they are the resources of a labouring imagination." (p. 474.)

We consider this account of the origin of idolatry as utterly unfounded, and as according neither with that of profane or sacred history. We are especially assured by the latter, that idolatrous institutions owe their existence, not so much to the weakness of human intellect, as to the depravity of the heart; not so much to an excessive solicitude to discover the true God, as to an indisposition to retain him in their knowledge, though his eternal power and Godhead were evidently manifested by the visible works of creation and providence. Ignorance, superstition, and idolatry followed upon this moral corruption of mankind, as is expressly asserted by the Apostle Paul. "Because that when they knew God, they glorified him not as God, but became vain in their imaginations, and their foolish hearts were darkened." Hence it was, that they worshipped and served the creature more than the creator, in all the various forms of heathen idolatry.

Concerning the natural attributes of the Deity, Dr. Paley observes, that by the terms "omnipotence and omniscience," which express our conceptions of these attributes, we merely ascribe to the Supreme Being, power and knowledge, greater beyond all comparison than any which we experience either in ourselves or in other visible agents; greater also than any which we can want in the Being on whom we depend, and in a degree to which we are not authorized by our own observation or knowledge to assign any limits whatsoever. The degree of knowledge and power, requisite for the formation of created nature, cannot, with respect to us, be distinguished from infinite. (p. 476.)

The divine "Omnipotence" stands also, in natural theology, upon this foundation. In every part and place of the universe, with which we are acquainted, we perceive the exertion of a power, which we believe, mediately or immediately, to proceed from the Deity. He, therefore, who thus upholds all things, may be said to be every where present.* (p. 478.) The re-

* We think that Dr. Paley in this place concedes far too much to Hume. Dr Paley sets no bounds to the eternity of the existence of the Deity; why then should he affect to modify the doctrine of his infinity of power and knowledge, and of his ubiquity? Infinity of power is, at least, as intelligible as infinity of duration. If the self existence and eternity of the Deity be fair inferences, as we believe they are, from Dr. Paley's premises;

maining natural attributes of the Deity, which are sufficiently evident from the preceding argument, are his eternity; self-existence; necessary, that is demonstrable existence; and spirituality. (p. 480)

The twenty-fifth chapter considers "the Unity of the Deity;" the proof of which is stated to be the uniformity of plan observable in the universe. The universe itself is a system; each part either depending upon other parts by some common law of motion, or by the presence of some common substance. In our own globe the case is clearer; the same order of things attends us wherever we go, and whatever department of nature we examine.

In the next chapter "the Goodness of the Deity" is treated at considerable length. The proof of it is made to rest upon the two following propositions: the first is, that in a vast plurality of instances, in which contrivance is perceived, the design is *beneficial;* the second, that the Deity has super-added *pleasure* to animal sensations, beyond what was necessary for any other purpose, or when the purpose might have been effected by the operation of pain. (p. 488)

The first of these positions is illustrated in a variety of instances of animal enjoyment, from the lowest to the highest rank of sensitive existence, and in the several stages of the same life. It is, however, allowed, that pain and privations exist, and to a degree, which, collectively, would be very great, if they were compared with any other thing than the mass of animal fruition. For the application, therefore, of his proposition to that *mixed* state of things which these exceptions induce, Dr. Paley conceives two rules to be necessary, and both, he thinks, are just. The one is, that we regard those effects alone which are accompanied with proofs of intention; the other, that when we cannot resolve all appearances into benevolence of design, we make the few give place to the many, the little to the great; that we take our judgment from a large and decided preponderancy, if there be one. The two cases which appear to have the most difficulty in them, as forming the most of the appearance of exception to the representation here given, are those of *venomous* animals, and of animals preying upon one another. (p. 502.) These properties of animals, wherever they are found, must be referred to design; because there is in all cases of the first, and in most cases of the second, an express and distinct organization provided for the production of them. We cannot, therefore, avoid the difficulty by saying, that the effect was not intended. The only question open to us is, whether it be ultimately evil. From the confessed and felt imperfection of our knowledge, Dr. Paley contends, that we ought to presume that there may be consequences of this economy which are hidden from us, and that from the benevolence which pervades the general designs of nature, we ought also to presume, that these consequences, if they could enter into our calculation, would turn the balance on the favourable side. With respect to the system of destruction amongst animals, it is particularly considered by the learned author, as holding an express relation to the system of fecundity; that they are, in fact, parts of one compensatory scheme. The case of venomous animals is stated to be not only of inferior consequence to that of prey, but, amongst other considerations, to be in some degree also included under it.*

The second proposition as to the super-addition of *pleasure* to animal sensations, is proved by the single in-

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does it not follow, of course, that the Deity is infinite in all his attributes? The term infinite, when applied to power, must, however, be understood not to extend to things in themselves impossible, such as that two and two should make seven, or that a thing should both be and not be at the same time. It is also said of God in the scriptures, that he "cannot lie."

* Although we have given a view of the reasoning which Dr. Paley employs to obviate the above difficulties, we are by no means satisfied of its legitimacy. Conclusions drawn from speculations respecting general consequences must always be attended with uncertainty; but to assume them as the basis of important truths, is to open a door, as we conceive, for the most dangerous errors.

stance of the act of eating. (p. 518.) It is also observed, that the argument holds equally as to all, or as to three, at least, of the other senses. The necessary purposes of hearing might have been answered without harmony; of smell, without fragrance; of vision, without beauty. In all these cases, a studious benevolence is manifest on the part of the creator.

The subject "of the Origin of Evil" is next considered by the learned author, (p. 527): of this he observes, that no universal solution has hitherto been discovered. After stating the metaphysical answers to this most intricate question, viz. those which arise from the consideration of *general rules*, and of *finiteness* or what is resolvable into it, Dr. Paley proceeds to offer some observations of a more limited, but more determinate kind. These chiefly respect bodily pain, disease, and death; the alleviations and uses of which are stated with all the force and ingenuity of which they are capable. The evils of civil life are more easily and satisfactorily disposed of; because they are in truth of much less magnitude than physical evils, and also because they result not only from the constitution of our nature, but from a part of that constitution which no one would wish to see altered.

All the evils which mankind, either individually or collectively considered, occasion to one another, are, according to Dr. Paley, to be resolved into the character of man as a free agent; "without having recourse to any native gratuitous malignity in the human constitution." (p. 548.) This is, however, a sentiment which we conceive to be as contradictory to fact and experience, as it is to the dictates of revelation, and to those articles of religion which Dr. Paley has repeatedly subscribed.* The ingenious reasoning of the learned author has only served to strengthen our conviction, that no satisfactory solution can be given of the moral evils prevalent in the world, which does not resolve them primarily and chiefly into an originally corrupt and depraved nature.

Another question with which Natural Theology has ever been pressed, viz. "Why, under the regency of a supreme and benevolent will, should there be in the world so much as there is of the appearance of *chance*," is very ably and, for the most part, satisfactorily answered. (p. 549.)

The learned author proceeds in the last place to state his opinion, that the most reasonable of all the views under which human life has ever been considered, is that which regards it as a state of probation. (p. 561.)

"It is not," he observes, "a state of unmixed happiness, or of happiness simply; it is not a state of designed misery, or of misery simply; it is not a state of retribution; it is not a state of punishment: it suits with none of these suppositions; it accords much better with the idea of its being a condition calculated for the production, exercise, and improvement of moral qualities with a view to a future state, in which these qualities, after being so produced, exercised, and improved, may, by a new and more favouring constitution of things, receive their reward or become their own." (p. 562.)

In these sentiments we coincide with Dr. Paley; we admit also that there is no situation in which a rational being is placed, from that of the best instructed Christian down to the condition of the rudest barbarian, which affords not room for moral agency; for the acquisition, exercise, and display of voluntary qualities good and bad. (p. 564.) But when the reverend author asserts, that a West Indian slave, who amidst his wrongs, retains his benevolence, is amongst the foremost of human candidates for the rewards of virtue, we conceive that he mistakes altogether the ground of such rewards. This is not only in general to ascribe to man merit in the sight of God, but even to those who may be utterly void of any regard to his will: a principle as unfounded in reason as it is opposed to the whole tenour of revelation; a principle which we must consider as one of the strong holds of the enemies of Christianity. Another

* In the same spirit Dr. Paley observes, (p. 547,) "that even the bad qualities of mankind have an origin in their good ones." We cannot but lament, that such pernicious and unscriptural sentiments should receive any countenance from an author of Dr. Paley's reputation.

sentiment, which immediately afterwards occurs, is equally dangerous: Dr. Paley seems to consider it as a point of but little importance, whether men are placed in a country which possesses or is destitute of the light of Christianity; that it may be agreeable to the variety which the wisdom of the Deity has appointed in the moral economy of mankind, that different countries should be placed in different states of probation; and that our ultimate, or our most permanent happiness, will depend, not upon the temporary condition into which we are cast, but upon our behaviour in it. This may be partly true; but does it thence follow, that the knowledge of Christianity is a matter of indifference; or that the advantages arising from it may be made the subject of a cold and metaphysical calculation of chances? The communication of this unspeakable gift of God must surely be regarded, by all who have felt its efficacy, as constituting a vast and essential difference, both as to profit and loss, as to happiness and misery, in the moral condition of mankind.

The chapter concludes with some sensible observations concerning the advantages of the mixed state of happiness and misery in which we are placed, for the exercise of *passive* virtues; and of the *degree* of happiness which we usually enjoy in this life, as suited to a state of trial and probation for a future world.

We are far from wishing to diminish the evidence which the learned author has brought forward in this chapter concerning the goodness of the Deity, though his assertion, that what is benevolence at all must in him be infinite benevolence, by reason of the infinite, that is to say, the incalculably great number of objects upon which it is exercised, might, as we conceive, by a change of terms, as easily be made to prove the infinite malevolence of the Deity. But we consider this part of the work as materially defective. The goodness of God is the only moral attribute which is apprehended by Dr. Paley to be manifest, from the appearances of the natural world. No observation occurs as to the indications suggested by Natural Theology, concerning the holiness or justice of the Deity; nothing of those tendencies of virtue to produce happiness, and of vice to produce misery, which are so judiciously collected and so unanswerably enforced by Bishop Butler, and analogically applied as proofs that the world is not now in the state in which it originally proceeded from the hands of the Creator, but that it is evidently in a state of degradation and ruin—that the Creator is a moral governor, and will ultimately rectify the disorders of the present world; and that the Christian plan of redemption, by atonement and grace, is supported and confirmed by the dictates of natural religion. Something of this kind we had a right to expect in the work before us; but upon all these points Dr. Paley is wholly silent; a silence which cannot, in the present instance, be attributed to inadvertence. Does then Natural Theology properly include only what is to be collected, concerning God, from organic and material nature? We conceive not. We apprehend that the degree of natural and moral evil which plainly exists in the world, however ingeniously it may be extenuated and explained, is a sufficient proof, that we are in a corrupt and depraved state, and consequently obnoxious to the displeasure of a Being whose holiness, or, at least, whose regard to virtue may be easily traced by an attentive observer of his moral government; and that under these circumstances, our business is not merely to trust his benevolence, however clearly displayed; but also to inquire concerning the means of avoiding the effects of his punitive justice in a future world, from the manifest indications of it in this. It is on this account, that much as we admire a great part of this interesting work, as exhibiting a collection of very striking facts and decisive arguments for the existence of an all-wise, powerful, and beneficent Creator, we cannot but express our apprehensions, that the concluding chapters will, in many

cases, be highly prejudicial to the cause of true religion. Too many, it is to be feared, pleased by the splendid detail of facts and illustrations which the work affords, and convinced, by the able use which is made of them, of the being, and partially of the attributes of God, and meeting with nothing of religious doctrine to offend them, will take credit to themselves for the possession of all which is essential in religion, and thus fatally deceive themselves in this most important concern. Against such a delusion we would earnestly caution our readers. The belief of the existence of God is but a small step towards that knowledge of him, which is connected with salvation. As it facilitates, however, the belief of the fundamental articles of revelation, it is undoubtedly of great importance; and we have no hesitation in pronouncing the work of Dr. Paley to be in this view satisfactory and decisive. The concluding chapter, after some excellent observations upon the advantages of an habitual consideration of the being and attributes of the Deity, is directed to this object, and particularly to the force with which the anterior belief of these truths of Natural Theology bears upon that grand point, which gives importance to all the rest; the resurrection of the dead.

We cannot close our review without adverting to an observation of Dr. P.'s in the dedication to the Bishop of Durham, which seems to imply, that his present statement of the evidences of natural theology, together with his former publications, containing the evidences of revealed religion, and an account of the duties which result from both, constitute a complete system of Christian divinity. If this be the meaning of the learned author, we think it necessary to guard our readers against such a supposition. We wish not to derogate from the acknowledged importance of the subjects which have occupied the attention of Dr. Paley, or from the ability with which he has in general treated them; but we think it necessary to remark, that, according to our views of religion, the *doctrines* of Christianity form one most important branch of it: and many of these, though fundamental in their nature, have been wholly neglected by the Reverend Archdeacon. Let it, however, be observed, that in vain do we prove the being and attributes of God, and equally in vain do we prove Christianity to be true, and even add the delineation of the moral duties which result from it,* unless we so represent the corruption and guilt of man, the danger to which he is consequently exposed, and also the unspeakable mercy of God through Jesus Christ, as to humble the pride of the human heart; and to awaken a feeling of lively gratitude for our redemption: for it is, in fact, through the medium of the affections thus excited and exercised, and thus alone, that men are induced cordially to enter upon a course of moral and religious practice.

It would be unjust to conclude our review without remarking, that the work before us is eminently distinguished by the acuteness and precision of its arguments; the happy perspicuity of its language,† and the uncommon accuracy of the scientific information which it exhibits.‡

XCIX. *An Essay on the Internal Evidences of Christianity; published in pursuance of the Will of the late Reverend John Hulse, of Elworth, in Cheshire, as having gained, in* 1802, *the Annual Prize instituted by him in the University of Cambridge.* By John Scott, B.

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A. of Magdalen College; Master of the Grammar School, and Lecturer in the High Church of Kingston-upon-Hull, &c. 8vo. pp. 89. Price 2s. Hatchard. 1803.

THE cause of religion has long been ably supported by many learned works on the external evidences of Christianity: we observe, with pleasure, that of late years, the internal proofs of its divine origin have also attracted considerable attention. These constitute an argument of great weight, and probably of more extensive influence than that which arises from the former: it lies in less compass, and does not require an extensive reading in him to whom it is addressed: it is more accessible, and therefore better suited to produce conviction in the bulk of mankind. This important subject, Mr. Scott, though a very young author, must be considered as having well understood. The tract which he has produced upon it is calculated to be highly useful, and we therefore hope, that it will have an extensive circulation.

The points on which Mr. Scott grounds the internal evidence of Christianity, are, the character which the Christian Religion ascribes to the Divine Being, the kind of religious worship which it requires, the piety which it breathes, the benevolence which it inculcates, and the agreement with fact in its doctrine of human depravity.

The author then proceeds to consider some *more peculiar* points of the Christian system; such as the scheme of mediation, and the doctrines of justification, and of divine assistance. By some readers it may, perhaps, be thought, that these peculiarities of the Christian system, though essential parts of it, should rather have been maintained to be *consistent* with a religion of divine appointment, than brought forward as furnishing in themselves evidences of its divine origin. On fairly weighing, however, what Mr. Scott has advanced in his essay, we conceive it will be allowed, that though the evidence arising from these topics be not equally simple and striking with that drawn from the first mentioned points, yet it serves to shew, when contrasted with the deficiencies or absurdities of other schemes of religion, how admirably christianity is adapted to the obvious condition of man; a circumstance which affords an additional argument for the truth of Christianity.

In what christianity teaches relative to a *future state*, Mr. Scott points out some strong marks of its divine origin. After remarking that "the scriptural accounts of heavenly bliss are perfectly foreign from every idea of the sensualist, and as much superior to the apprehension of a philosopher who looks for happiness in physical or merely speculative science, as moral excellence and beauty is [are] superior to excellence and beauty of any other kind;" he asks, "whence had the men of Galilee this wisdom and these exalted conceptions?" It is worthy of notice likewise, that "the state of misery" which Christianity reveals, "is not, like that of Mahomet, to be the portion of infidels only who reject the religion, but of all, whether professed Christians or not, who are not good men." "This," as our author observes, "is worthy of God, according to the best notions we are able to form of his attributes. But here is no consulting of human passions, no accommodation to corrupt propensities." (p. 67.)

The Character which Christianity tends to form, unquestionably affords another striking proof of its authenticity. Mr. Scott, in considering this head, has shewn the marked superiority of the *morality of the Gospel* over the ethics of the best heathen writers.

In the succeeding chapter, the enumeration of internal evidences is brought to a close, by some short remarks on each of the following prominent circumstances in the Christian religion; namely, the peculiarity of its *object*; its complete detachment from all schemes of worldly *policy*; the *practical* tendency of all its parts; its *humbling* tendency; its freedom from all accommodation to the corrupt taste and vicious passions of mankind; the *harmony* of the sacred writers among themselves, and of the several parts of Christianity with each other; and lastly, the *completeness* of Christianity, in affording us all needful information con-

cerning the nature of God and of man, our duty, our danger, and our remedy.

The conclusion of the essay consists of three parts: the first, is a serious exhortation to those who are not well established in the Christian faith, to examine its evidences "with that seriousness which the importance of the subject demands;" the second, points out the duty of making ourselves acquainted with the *real nature and design* of Christianity, a duty to which it is to be feared many, who call themselves Christians, stand in great need of being excited; in the third part, the author endeavours to convince his readers, that their duty is not completed by acquainting themselves with the nature of this divine religion. "If a just understanding of Christianity is important and necessary, it is," as he observes "as a means to a further end. The point of importance is, that our hopes be practically built upon its promises, and our tempers, dispositions, and judgments formed, and our conduct regulated, according to its rules."

We recommend this well written discourse to Christian families. The reasoning contained in it may be easily comprehended. It is, therefore, well adapted to guard young minds against the influence of those publications, by which infidel writers are labouring to exterminate the belief of Christianity.

C. *The Divine Inspiration of the Jewish Scriptures or Old Testament asserted by St. Paul, 2 Tim. iii. 16. and Dr Geddes's Reasons against this Sense of his Words examined* By ROBERT FINDLAY, D. D Professor of Theology in the University of Glasgow. London, Cadell. 1803 8vo. pp. xv. and 104.

THE first proposals of Dr. Geddes, respecting his translation of the Bible, had the effect of an imposition upon the minds of many, who were thereby induced to patronize a work, which, when they were undeceived, they reprobated as, in its tendency, utterly subversive of religion. The author now before us represents himself as one of this number; and in the present work undertakes to vindicate one important text of Scripture from the profane perversion of the infidel commentator.

Dr. Geddes contends, that 2 Tim. iii. 16. should be translated—"Every scripture, or writing, which is inspired by God, is also profitable for doctrine, &c." The latitude allowed by this translation would remove one formidable objection to the Doctor's scheme, and sufficiently comport with his desperate and unsparing excisions of inspired Scripture. It will, however, be thought by all who are acquainted with the character of this critic, that his pains were much misemployed in endeavouring to relieve himself of a difficulty, by the slow and doubtful process of a new translation of a hostile text, or indeed, by giving any reason at all for his opinion; since the opinions of Dr. Geddes, in common with those of other infidels, lie at a depth which reason cannot reach, and are secure in the inaccessible obscurity of *intuitive perception and feeling*.

Dr. Findlay repels the attack upon the authenticity of the copulative καὶ from its absence in all the ancient versions except the Ethiopic, by proving the laxity with which these versions were made, and the want of evidence that even in their translation of the passage in question, they did not understand the Apostle as he has generally been understood. The professor produces other arguments for the particle; but what he principally appeals to, and with justice, is the evidence of the MSS.; all of which declare for the genuineness of the conjunction, with the exception only of a single Barberinian MS.; a MS. in a collection not of the highest authority. The Greek commentators, Theodoret, Chrysostom, Œcumenius, and Theophylact give their decisive testimony in favour of this reading. The next objection is founded on the want of the definitive article before γραφὴ: but without relying upon the ambiguous nature of this argument, there are two parallel passages which prove, beyond the possibility of contradiction, that γραφὴ, without the article, may refer restrictively to the Scriptures of the Old Testament: those passages are, 2 Pet. i. 20, 21, and Josephi Ant. l. iii. c. i. § 7. It is only necessary to add, for the purpose of completing the defence of Dr. Findlay,

that the preceding context seems almost necessarily to require, that this passage of the Epistle to Timothy should be understood of the Old Testament, the divine inspiration of which it expressly declares. The only question made by commentators till the time of Dr. Geddes was, whether the New Testament was not likewise to be understood. But there is no danger of our adversaries availing themselves of this interpretation.

At pp. 86—91, Dr. Findlay has pointed out a misinterpretation of St. Augustine, in Bishop Watson's Apology for the Bible, p. 50, which that candid prelate will, we doubt not, take the earliest opportunity of rectifying.

We should feel little disposition to introduce again to our readers the name of Dr. Geddes, were it not to notice, among many others which we think we have observed, one flagrant instance of plagiarism in that author. In order to discredit the relation which Moses gives of the passage of the Red Sea, he produces three parallel facts: the first related by Josephus of Alexander's army, the second by Livy of the capture of New Carthage by Scipio,* the third by Burnet of the preservation of Holland by means of a tide. See Critical Remarks, first note on Ex. xiv. pp. 225—227. Now if the reader will turn to the Scholia of Rosenmüller on the Old Testament, Ex. xiv. 20, he will find all these three unacknowledged quotations, with some others, alluded to or transcribed at length.

* The inanity of the argument from parallels *defective in the main point*, has been exposed on a former occasion, when the Critical Remarks of Dr. Geddes were reviewed. To weaken the argument still further, it may be observed, that Scipio, according to Livy, was an arrant impostor. See Hist. l. xxvi. § 19.

We have thought it the more requisite to remark this derogatory circumstance, because the services which Dr. Geddes has rendered to impiety, have procured him many extravagant admirers among the enemies of our faith. One particularly, assuming the name of "a man of letters,"† in a publication devoted to the advancement of irreligion (Monthly Mag. for Nov. 1802. pp. 325, 326,) very pathetically laments, that no act of grateful remembrance, like that paid to the seventy Greek translators of the Hebrew Bible, should mark the departure of Geddes. Some extravagance of affection may be excused in persons under such high obligations.

"Daphnin ad astra feremus: amavit nos quoque Daphnis."

The apotheosis of the Doctor is the reward of his services; and his services are the best apology for his apotheosis. But, in sober truth, one is grieved to find writers advanced to eminence, chiefly under favour of their hostility to religion, for learning and abilities, which, if employed in the opposite cause, would be eclipsed by those which are superior, or lost in the crowd of those which are equal.

† It is no part of our intention to pull to pieces the rhapsody of this man of letters. It is *his* opinion, we suppose; because, as he says, it is the *popular* one, "that the Mosaic system or doctrine does not inculcate the idea of a future state." There are difficulties in the question, which this writer seems as little to understand, as he is competent to resolve. We refer him, for something on the opposite side, to a Dissertation revised, approved, and enlarged by Michaelis, being the substance of part of his Lectures on the Old Testament, digested by one of his pupils. See his Syntag. Comment. Pars i. pp. 80—120. A. D. 1759.

REVIEW OF REVIEWS, *&c. &c.*

To the Editor of the Christian Observer.

After having read the Anti-jacobin Review for the month of April, the apology which its editor had offered in the preceding number for the very reprehensible article noticed in the Christian Observer for February, recurred forcibly to my mind; and I turned to the last page, for the purpose of ascertaining whether the editor were not again attacked by the complaint, which occasioned the admission of the libel on the Church of England, which has given so much offence; for there seems to be such a correspondence between some sentiments broached in the number for April and that libel, that I was afraid

lest the conductor, who has (it seems) no coadjutor whom he can safely trust with the management of the work in his absence, should again be incapacitated for literary exertion.

My reason for this apprehension will be found in the critique on Mr. Archdeacon Law's Charge to the Clergy of the Diocese of Rochester.—Anti-Jacobin Review for April last, p. 430—432. In the citations made from this charge, it is asserted of the thirty-nine articles, in contradiction to the express declaration prefixed to them, that they are merely "articles of peace." The archdeacon then refers to a (supposed) "diversity of opinion" among the reformers, as accounting for that ambiguity in the articles, the existence of which he attempts to prove. But as the articles were drawn up and published for the express purpose of "*avoiding* diversities of opinions, and for the stablishing of *consent* touching true religion;" the founders of our church must have greatly erred, if they could have supposed that ambiguous articles would have produced the desired effect. Will the Anti-Jacobin Reviewers allow, that the introduction of ambiguity into the oaths of allegiance and supremacy would conduce to the "avoiding of diversities of opinions, and the stablishing of consent touching true" loyalty?

In the next sentence "the contender for justification by faith alone," who is said to "shelter himself" under the eleventh article, (and, happily, it affords him a perfect shelter) is desired to "extend his search to the article" on good works; as though there were some inconsistency between the eleventh article and the twelfth, in which "good works are termed the natural, nay, the necessary effects of a true and lively faith." But the twelfth article is not surely to be considered as an explanation of the eleventh; but as treating on another subject, connected with the former as effect with its cause, yet distinct from it.

The only consequence, Mr. Editor, which appears to me likely to result from this paragraph of Dr. Law's charge, is the depression of the credit due to the article, and a disruption of those obligations, which subscription to them lays on the clergy. The following paragraph places our reformers and their articles on still lower ground; for we are there told, that in explaining the articles, "recourse" is to be had "to the controversies that were subsisting at the period when a rule of faith was agreed upon; that "the minds of men were, at that time, much employed upon some abstruse and mysterious matters, little tending, perhaps, to edification;" and that "mutual concessions were both demanded and complied with." Now what is the inference intended to be drawn from these observations, (observations which appear to me to be wholly destitute of historical evidence), but that the minds of the compilers of our articles were warped by controversy; and that the articles themselves have, of consequence, received a tincture of error from the unsettled and jarring opinions of those who drew them up.* Yet every clergyman subscribes, *willingly and ex animo*, "that he acknowledgeth all and every the articles, contained, &c. being in number thirty-nine, besides the ratification, to be agreeable to the word of God."

I cannot help observing, that the remedy which Dr. Law proposes for the relief of tender consciences, will produce an effect diametrically contrary to that which he intends; for the very mode of expression, "articles of peace," seems to mean (if it means any thing) that the articles ought NOT to be understood in their natural and obvious, i. e. in their "literal and grammatical sense." If I am mistaken in this, let the true sense of the phrase be clearly ascertained. Besides this, the phrase itself is a dagger plunged into the very throat of his cause: for, if every subscriber is at liberty to understand the articles in a

* "Whosoever shall affirm, that *any* of the nine and thirty articles are in *any part* superstitious and *erroneous*, or such as he may not, with a good conscience, subscribe unto, let him be excommunicated *ipso facto*, &c." Can. v. But affirmations and insinuations differ from each other, as a sword from slow poison.

sense that coincides with his own private theological sentiments; and, by necessary consequence, different subscribers will understand them in different senses, they unavoidably become, not "articles of peace," but of strife and contention: and this remark is justified by the history of the present day.

Does it appear to any unprejudiced person, that either Mr. Archdeacon Law, or his encomiasts the Anti-jacobin Reviewers, who have styled his sentiments "*manly and correct*," do cordially approve our doctrinal articles, or that they take them in "their literal and grammatical sense?" If the pillars on which our episcopacy is built, were assaulted or sapped after the same manner, in which the basis of our established creed is undermined, how loud would the Anti-jacobin Reviewers be in their complaints of Methodism, Semi-methodism, and other high crimes and misdemeanors! I cannot, Mr. Editor, conceal my conviction, that these gentlemen are hostile to the doctrines of the articles in their present form, as they are enjoined to be taken; and, I believe, that very few candid persons will pronounce me uncharitable for the suspicion I entertain concerning them. Surely it would be more "*manly and correct*" nobly to stand forward and avow, "I dislike such and such sentiments contained in the creed of the Church of England, and therefore am constrained to be, in a very essential point, a dissenter from it." PHILO-HONESTAS.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

We have been requested by a correspondent to publish the following queries, with a view to ascertain, whether the lower classes of people in this kingdom are properly furnished with Bibles, viz—1. Can the poor in your neighbourhood generally read?—2 To what extent are they furnished with the Holy Scriptures? Should it appear that the distribution of the Scriptures has been, as is suspected, extremely partial, little doubt can be entertained that the benevolence of the public will contrive some adequate expedient for remedying so great an evil Private communications with real signatures may be left with the publisher of this work.

A new edition greatly improved of Mr. Granville Sharpe's excellent work on the Greek article is in the press, and will speedily be published.

A new edition of Mr. Astle's work on the *Origin of Writing*, will soon be published, much augmented and improved.

A Translation of Froissart's *Chronicle*, by Mr. Johnes, M. P. for Cardiganshire, is printing at that gentleman's seat at Hafod

An *English Diatesseron*, or a Digest of the Four Gospels into one regular narrative, from the Greek, lately arranged by Professor White, of Oxford, will soon appear, with historical and explanatory notes, by the Rev. Mr. Warner. A Latin edition has been already published; chiefly compiled from the translation of Castalio.

An *Account of Voyages made in the Southern Ocean* has been written by Captain Burney, the first volume of which will soon appear.

Mr. Grant, a lieutenant in the navy, has in the press the *Narrative of a Voyage of Discovery*, which will contain a particular description of the new passage north of Van Diemen's land, and other interesting matter.

The Chancellor's Prizes at Oxford have been adjudged to the Rev Daniel Wilson, B. A. of St. Edmund's-Hall, for the English Essay on *Common Sense*; and to Mr. Philip Shuttleworth, of New College, for the Latin Verses on Byzantium. An additional prize this year has been obtained by Mr. Reginald Heber, of Brasen-nose College, for a copy of English Verses, the subject *Palestine*.

Mr. Kirwan has furnished the following *Prognostics of the Weather*. When the barometer falls, and the hygrometer rises, rain is announced: when the barometer rises, and the hygrometer falls, we may expect fair weather, if farther changes do not appear in these instruments, as sometimes there suddenly do If both the barometer and hygrometer fall, windy weather will probably follow, particularly if the barometer falls much below its natural height. In the morning the hygrometer is generally higher than at noon, by reason of the difference of temperature; but if it stand lower at noon than the difference of temperature will account for, it prognosticates fair weather; on the contrary, if at noon it be higher than it stood in the morning, rain may be expected.

The same philosopher has laid down the following *Prognostics of change in the Barometer*. Observe it at seven o'clock in the morning, and afterwards at nine and at ten. If it remain steady, its next motion will probably

be downwards: so also if it fall within that interval of time, the probability is that it will sink still lower; but if it rise within that interval, the probabilities of a greater rise or of a greater fall are equal. Observe it again at one, and again at three; if it remain unmoved, it is probable that it will rise; but if it have fallen, the probabilities of a farther rise or fall are equal

FRANCE.

Astronomers for a long time suspected there was an error in the measurement of a degree of the meridian, effected in 1736 in Lapland, by Maupertius, Lemonier, Outhier, and Celsius. M. Swanberg, and three other Swedish astronomers, have lately measured a degree, and found it to 57,209 toises, which gives 196 toises less than by the French measure. This agrees with other circumstances, and proves that the figure of the earth is not so irregular as it was believed to be after the first measurement. M Mechain set out from Paris, April 26, for Spain, where he will measure a triangle of 93,000 toises, terminating at the Balearic isles; and which will complete the great and important measure of the meridian, which has been for some years carrying into execution by Mechain and Delamere.

RUSSIA.

Dr. Buttaz, known for his treatise on Phosphorus, has been commissioned by the Emperor to travel through Russia, for the purpose of extending the Vaccine Inoculation. The Emperor has presented him with a gratuity of 1200 roubles, and a considerable sum for travelling expenses. After staying several weeks at Moscow, Dr Buttaz proceeded to visit the principal towns in the South of Russia, with the intention of afterwards visiting the other governments of the empire.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A new translation of Paschal's Thoughts on Religion, and other important Subjects. To which are added Memoirs of his Life and Writings With a portrait. 7s. boards.

A Sermon preached in Lambeth Chapel, the 27th of March, 1803, at the consecration of the Right Reverend George Pelham Bishop of Bristol. By John Garnett, M. A 1s. 6d.

A Dissertation concerning the writer of the Fourth Gospel, tending to shew that John the Apostle and John the Evangelist were different Persons. By the Rev. James M'Conochie. 8vo. 3s

Practical Discourses. By the Reverend Richard Warner. 8vo. 7s. boards.

A Vindication of the Protestant Dissenters from the Charges of the Reverend Thomas Robinson, in a Pamphlet entitled, "A Serious Call to a constant attendance on the stated Services of the Church of England. By a Dissenter. 6d.

Sermons on various Subjects. By John Grose, A M. Curate of St. Margaret Pattens, Lecturer of St Olave, Southwark, and Chaplain to the Right Honourable Countess Dowager Mexborough. 8vo 8s.

A Course of Advice to all Church Reformation-mongers, cantaining Strictures on two recent Publications. 8vo.

The Churchman's Remembrancer; being a Collection of scarce and valuable Treatises, in Defence of the truly primitive Doctrines and Discipline of the Established Church. 8vo.

The good effects of sincere and constant Prayer, exemplified in the History of the Dobson Family. 12mo.

A vindication of Scriptural Unitarianism and some other primitive Christian Doctrines, in Reply to Vindex's Examination of an Appeal to the Society of Friends. 8vo. 3s.

The Advantages of Female Friendly Societies considered; a Sermon preached November 11, 1802. By the Rev. John Lowe, M. A. 8vo.

MISCELLANIES.

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Travels in the United States of America in 1798, 1799, 1800, 1801, and 1802. By J. Davis. 8vo. 8s. boards.

A History of the Wars which arose out of the French Revolution, from their commencement in 1792, until the peace of 1802. To which is prefixed, a Review of the Causes and early Progress of the French Revolution. By Alexander Stephens, Esq. Two large volumes, medium 4to. illustrated with Maps. £3. 13s. 6d.

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RELIGIOUS INTELLIGENCE.

Abstract of the Report of the Directors of the London Missionary Society, on the 11th of May, 1803.

For the last two years the society has been desirous to introduce true Christianity into those countries in which Popery has hitherto prevailed; and as the most effectual means seemed to be the circulation of the Scriptures, they resolved to apply a part of their funds to this object. The directors, therefore, resolved on the publication of the New Testament, accompanied by an Essay on its Divine authority, and some smaller pieces in the French and Italian Languages; and these are now in circulation in France, and will shortly be so in Italy. How great the necessity of publishing the Scriptures was in those countries, appears from the difficulty which was found in procuring a single copy of them at Paris, as well as from copious information which has been received upon the subject.* Information has also been obtained, which proves the extent to which the Scriptures and Protestant writings may be circulated. At Besancon, in the south, and at Arras, in the north, where, till lately, no Protestants were to be found, applications for Protestant ministers and churches have been made, and signed by 12,000 persons at the former place, and nearly as many at the latter; and although many churches have already been given to the Protestants, 900 congregations are still destitute both of churches and pastors. Even in Belgium, the same disposition appears. An attempt has been made by the Society to establish a Protestant church at Paris, which they hope will be productive of beneficial effects

We have already anticipated in our last number, the intelligence contained in the report before us as far as it respects the mission to *Otaheite*. The settlement on that island appears likely to be useful in supplying New South Wales with provisions, and the frequent intercourse with that colony will probably promote the security of the Missionaries.† Two young men, natives of Otaheite, are now in this country. They have been placed for their education in a Moravian school in Yorkshire, and have given pleasing proofs of their improvement.

The Directors next give an account of the missions in Africa. At *Cape Town*, the Missionary Manenberg has been employed in preaching to the Christians in that town, and in instructing the heathens, and has been instrumental in converting many of the latter. At *Stellenbosch*, the Missionary Bekkar has opened a school for the native children, about thirty of whom are instructed; he is also employed in instructing the adult Hottentots, several of whom have embraced Christianity. The Missionary Bastian Tromp, on first going to *Waggon-Maker's Valley*, met with much opposition, and the settlers complained of him to General Dundas: but he being convinced of the groundlessness of their charges, gave the mission his support and protection. Mr. Tromp labours among the Hottentots, Boschemen, and slaves from Mozambique. The Missionary Kircherer is settled at *Zak River*, 300 miles from the Cape; and the Missionary Vanderlingen, at *Graaf Reinet*, where a piece of ground has been given to the Society by the Commissioner Maynier. The Missionary Anderson has been employed for two years in preaching to the heathens at *Riet Fountain*, on the western coast, in the latitude of twenty-nine degrees south, near the Great Orange River. These people behaved kindly to Mr. Anderson, and shew a great anxiety to be instructed in the knowledge of Christianity. Two commissioners appointed to survey and report the state of the colony, had visited this station, and expressed to government their persuasion that missions would prove a most

* See Christian Observer, Vol. I. p. 748.

† An indirect intimation is given in this part of the report, that it would be of advantage to the cause of humanity and religion, if Great Britain were to possess itself of Otaheite and the contiguous islands.

powerful means of civilizing the natives and tranquillizing the colony. The Missionary Verster is employed at *Rodesand* and its vicinity. A Mozambique slave, who was converted at that place, has expressed a desire to be employed as a Missionary. Being thought to have strong intellectual powers, he has been redeemed from slavery and placed under the care of the Missionary Society at the Cape, that he may be prepared for undertaking a mission to Mozambique. Dr. Vanderkemp and Mr. Read continue their labours at *Algoa Bay*, on the eastern coast, at which place, with the approbation and under the patronage of Governor Dundas, a settlement of the converted natives had been begun, and was likely, notwithstanding the hostility of some neighbouring tribes, to be permanently established. Two hundred natives constantly attend divine worship, and their attention is serious. Great pains are also taken in instructing the children. The Mission Society at the *Cape of Good Hope* are stated to be very zealous in pursuing the objects of their institution. Two more Missionaries are about to depart from Holland for that place.

Missions have been attempted in *Newfoundland*, at *Quebec*, and at *New Carlisle* in the Bay of Chaleur; but they are as yet in their infancy. To the island of *Ceylon*, a mission is about to be undertaken by Mr. Ringeltaube. Eight Missionaries are preparing in this country, some for France and India, and one to the Jews; and in the seminary at Rotterdam are several who are training for similar services.*

The Directors conclude with expressing their persuasion, that the most beneficial effects will result from the increasing concern for the conversion of the heathen, which appears among Christians of every name.

The Clergy Residence Bill has passed the House of Lords with some amendments.

Yesterday the anniversary meeting of the charity children of the different parish schools took place, as usual, in the cathedral of St. Paul, which was fitted up for their reception. A sermon was preached upon the occasion by the Rev. Robert Gray, D. D. and Rector of Cracke, in the Bishopric of Durham. The gentlemen of the choir sung *Te Deum*, the Coronation Anthem, and several pieces of sacred music, in the chorus of which they were joined by the voices of the children, who were upwards of seven thousand in number; the appearance of this ceremony was as usual, grand and striking. The Right Honourable the Lord Mayor, many of the nobility, and bishops, attended upon this occasion, and the body of the cathedral was crowded with spectators.

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* We think it right to remark in this place, that we cannot approve of the lavish and indiscriminate use of epithets of unqualified commendation which appears throughout this report, whenever the Society's Missionaries are spoken of. Such a practice stands opposed to the moderation and simplicity of the Christian character, and cannot but be injurious to the individuals who are thus extolled. The society itself would suffer nothing in the public estimation by a more measured mode of expression.

VIEW OF PUBLIC AFFAIRS.

In our last number we furnished our readers with some general information respecting the grounds of the war in which we are engaged, by presenting to them an abstract of his Majesty's declaration laid before Parliament.

We do not profess to be politicians; and we, therefore, shall not canvas at large the merits or the faults of administration in the late difficult negotiation. We wish to be considered as loyal subjects, disposed to take their country's side, and to obey every call upon them which shall be made by the King and the Parliament, without critically inquiring whether the best possible means of averting war may have been uniformly chosen, or whether our ministry, who unquestionably have a cause which is substantially just, have taken care to do that which is no less indisputably expedient. We are at best, indeed, imperfect judges on this subject; and we would warn our readers of the danger of weakening our efforts against the common enemy by political jealousies and animosities, or by any little party predilections. Let them remember, that the cause in which we are engaged is not that of Mr. Addington or Mr. Pitt, of Mr. Fox or Mr. Windham, but of Britain in general, whose very existence, as an independent nation, is now threatened by the arms of France; and whose shores may soon, perhaps, be occupied by an army of well-disciplined invaders.

At the present moment, indeed, the French Consul is turning his attention to another quarter. The Hanoverian territories are overrun, and the enemy, by overawing Hamburgh, is endeavouring to inflict a wound on our commercial interests. It is highly necessary that we should be endued with patience to bear those stagnations of certain branches of our trade and manufacture to which these events may lead, and to which, in the commencement of a war, we are more particularly subject. It is also of the last importance, that we should shew a disposition to support, with cheerfulness, that extraordinary weight of taxation, which the singular times in which we live render so evidently necessary.

Thanks be to God, we have a King whom we love, a Parliament in which we can confide in this hour of our danger, and a Consti-

tution which we have been long taught to venerate. We have a free press, a press which, indeed, may be employed to some purposes of licentiousness, but which allows also every Christian truth to be freely circulated. We have an established religion, which, though it is the ally of the state, is not like the religion of France the mere tool of the government. We have, in short, a country which is in every respect worth defending: and, with the help of God, let us unanimously agree to defend it.

We trust that THE CHRISTIAN OBSERVER will be behind no publication in zeal to support the King, and the Constitution, in the present awful conflict. We shall ever insist, that true devotion is not inconsistent with the utmost vigour of exertion; and that Christian principles, by forbidding that selfishness and luxurious indolence, which stand opposed to true patriotism, contribute to the security of a state no less than to the well-being of individuals.

But while, with a zeal proportionate to the occasion, we are, on our part, using all the means of self-defence, and are enlarging our military preparations, let us not forget in whose hand our safety lies, and who is the great arbiter in the contest. We trust that a day of fasting and humiliation will soon be appointed, for the confession of our sins before that Being whom we have so grievously offended; and that the supplications offered up by the united voices of all true Christians in the land may contribute, in no small degree, to obtain for us the favour and protection of the Almighty. He alone is able to give wisdom to our councils, courage to our armies, success to our fleets, or a spirit of due subordination to our people.

Since the commencement of hostilities our cruisers have been exceedingly active. A great number of French and Dutch ships, chiefly West Indiamen deeply laden, have been captured; and a few neutral vessels supposed to have enemy's property on board have been detained. Some French ships of war have also been taken. The computed value of the vessels and cargoes already brought into our ports is stated to be more than a million and a half sterling. Scarcely one capture has hitherto been made by the French, a circumstance which must be attributed, in a great degree, to the vigilance exercised by our navy. It ought to be mentioned, to the credit of our government, that they have released and sent to France a vessel called the Naturaliste, captured in the channel on her return home from a voyage of discovery.

The state of *continental politics* is at present involved in such obscurity, that it is difficult to form even a probable conjecture of the part which the different powers are likely to take. With respect to SPAIN, HOLLAND, the ITALIAN REPUBLIC, and SWITZERLAND, they must without doubt move in obedience to Bonaparte's call. The people of Holland, it is said, would gladly have purchased neutrality by almost any sacrifice, which the cupidity of the First Consul might tempt him to demand; and every exertion was made by the English Government to second their wishes; but in vain. Bonaparte has filled Holland with his troops, and all her ports are made to resound the note of naval preparation: that country is consequently involved in hostilities with Great Britain.

In ITALY the French troops have been ordered to occupy the sea ports in the Mediterranean and Adriatic Seas, and wherever they come they are to insist on the sequestration of all English property.

HANOVER is now in the occupancy of a French army; and it was expected that HAMBURGH and BREMEN would likewise be taken possession of, with a view to exclude the English commerce from the continent. The delay which has taken place in executing this measure, has afforded some hope that Russia may have interposed her good offices to save them from the consular grasp. A report has, indeed, been current, that a French garrison was to be received into ELSINEUR, but this is too extravagant to gain easy credit. The Danes can scarcely be so blinded by the resentment they may entertain against this country, as to sacrifice, to the hope of gratifying it, their independence as a nation.

The course which Russia may be disposed to take is very uncertain. A considerable naval armament is said to be preparing in her ports, but its object is not announced. The indifference with which that government, as well as those of PRUSSIA and AUSTRIA, seem to have beheld the invasion of Hanover, and the advance of a French army into the heart of Germany, is not easily accounted for. A short time will, probably, develop their views and intentions.

Into PORTUGAL, Bonaparte has wished to introduce a large army; but his proposal to that effect is said to have been resisted by the Prince Regent.

FRANCE.

A long note of M. Talleyrand addressed to Lord Whitworth, respecting the subjects then in discussion between England and France, was laid before the conservative senate on the 14th of May. The senate applauded the moderation and firmness of the First Consul, and pledged themselves, as likewise did the legislative body and the tribunate, to concur in all the necessary measures for supporting the dignity of the nation. On the 21st of May, a message from Bonaparte, announcing the recal of the English ambassador, and complaining of the violation of the Treaty of Amiens, was presented to the senate, the legislative body, and the tribunate. This communication was followed by a decree, commanding all French ships to attack and seize the ships of the King of England or his subjects, and declaring all the Englishmen in France, between

the age of eighteen and sixty, to be prisoners of war. This last decree was carried into immediate execution. It has since been extended to Holland.

The French papers are filled with accounts of offers made to the First Consul, by different cities, towns, and public bodies in France, of frigates, sloops of war, or flat-bottomed boats, to be built at their own expense. "The publication of the list of subscribers, will," it is said, "form the best answer which can be given to the hopes of the British Cabinet." A letter has also been published, addressed to Bonaparte by about a score of generals, requesting to accompany him in the vessel, which is to convey to England *the destiny and the vengeance of France.*

HANOVER.

On the 1st instant, the French army under General Mortier entered Hanover. There appears to have been a considerable indisposition on the part of the Hanoverians to oppose his progress; for scarcely had he shewn himself on their frontiers than a capitulation was proposed by the Regency, and acceded to by the French General. The terms on which it was concluded were, that Hanover shall be occupied by the French; that the Hanoverian army shall become prisoners of war; that all the King of England's effects shall be at the disposal of the French army; that all Englishmen, in the pay of England, shall be arrested and sent to France; that the French General shall have the power of new modelling the Hanoverian Constitution, and of levying contributions, the pay, clothing, and food of the French army being to be provided by the Electorate; and that religious worship shall be maintained on its present footing. Terms more humiliating can scarcely be conceived; and it is a matter of astonishment, considering the means of defence which the Electorate appears to have possessed, that they should have been submitted to without a struggle. On the surrender of the Hanoverian army, orders were given to seize all English vessels in the Elbe and the Weser, but almost all of them had previously quitted those rivers.

ST. DOMINGO.

Letters from Jamaica give such a view of the state of this island, as leaves little room to doubt, particularly since the war has taken place, that the French will be under the necessity of wholly abandoning it to the negroes. Bloodhounds, it was stated, had been brought from Cuba to assist in reducing the island, but notwithstanding this reinforcement, the principal towns appear to have been in a state of siege at so late a date as the middle of March; and the negroes are then said to have been 80 or 90,000 strong. The treacherous conduct of the French Government had united all the blacks against them. The distress of the troops for provisions was so great, that the ports were opened to foreign vessels; and disease was still making its ravages.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

In our last number we adverted to the debates which took place in both houses on the 23d of May, on the motion for an address to his Majesty approving of the war. It would not suit our limits to give a detail of these debates: It will be sufficient to notice what was the general complexion of the opinions upon this grand question, which were adopted by the leading political characters in the country. The justice and expediency of the war were supported in *the House of Lords*, not only by his Majesty's ministers, but by Lord Moira, and also by Lords Melville and Grenville, both of whom, however, professed to consider the present question as in no degree implying an approbation of the general conduct of administration. The Dukes of Richmond and Norfolk, and the Marquis of Lansdowne, were of opinion, that the war had been unnecessarily precipitated, and thought that his Majesty should be advised to embrace the earliest opportunity of making peace. A motion to that effect was negatived by one hundred and forty-two against ten.

In *the House of Commons* Mr. Pitt thought it necessary to distinguish between the question respecting the propriety of the war, and the question whether ministers deserved praise or blame for their conduct. He argued strenuously for the justice of our cause, and maintained that the war was absolutely necessary with a view to our own security. "He should, however, only be trifling with the country if he did not declare his opinion, that vast as were the sacrifices made to maintain the last war, those necessary to maintain the present would be still greater. Our objects ought to be to systematize a complete and effectual plan of defence; that every man might have the comfort of laying down his head in peace, with the knowledge that whatever is dear to him is in safety; and by the spirit and patriotism with which we support the conflict to prove to France that the productive powers of this country are adequate to its defence, and that we can defy her efforts without endangering our system of finance." Mr Windham and Mr. Thomas Grenville likewise argued strenuously for the necessity of war, but greatly blamed what they deemed the previous timidity and supineness of ministers in their conduct towards France. Mr. Fox, Mr. Grey, and Mr. Whitbread took an opposite side in the debate, and endeavoured to persuade the house to advise his Majesty to embrace the earliest opportunity of renewing the negotiation, but their motion to that effect was negatived, there being three hundred and ninety-eight against and only sixty-seven for its adoption.

On the 27th of May Mr. Fox moved, that

an address should be presented to his Majesty, praying, that he would be pleased to avail himself of the mediation of Russia for settling the existing disputes with France. The motion gave rise to an animated and interesting discussion; but on Lord Hawkesbury declaring that his Majesty's ministers were perfectly ready to enter into explanations with Russia, or any of the great powers of Europe, on the points now in dispute with France; or to receive any offer of mediation which might be made them by Russia, Mr. Fox was induced to withdraw his proposition.

On the 2d instant, a motion was made in the upper house by Lord Fitzwilliam, tending to criminate his Majesty's ministers, but it was lost by a very great majority. A similar motion was made on the succeeding day by Mr. Patten in the House of Commons, which shared the same fate, two hundred and seventy-five dividing against thirty-four. The most remarkable circumstance attending the debate was the part which Mr. Pitt took in it. He earnestly deprecated all discussion, at the present moment, of the question which had been brought forward, and proposed that the house should pass to the other orders of the day, on the ground that there was not time, on account of the pressure of public business, for the investigation which would be requisite, before a clear opinion with respect to the conduct of ministers could be formed. This motion, however, was strongly resisted, not only by administration and their friends, but by Mr. Windham, Mr Canning, and those who joined with them in condemning ministers; and on a division there appeared to be only fifty-six for it, while there were three hundred and thirty-three against it.

On the 6th instant the army estimates were presented to the House of Commons. In the course of the discussion to which they gave birth, it appeared that his Majesty's Government were disposed to adopt a vigorous and extensive system of military preparation. The number of regular troops moved for amounted to upwards of 135,000 men, independent of the militia and supplementary militia, which have both been called out by his Majesty, and which form a body of 90,000 men. In addition to this force, the secretary of war has brought in a bill for raising by ballot 50,000 men, who are to be officered by half-pay officers, and it was intimated that as soon as that measure is carried into execution further means will be resorted to for placing the country in such a state of security, as will afford a satisfactory assurance of being able, under Providence, to resist every attempt of the enemy to invade us. 40,000 seamen were also voted for his Majesty's service, in addition to the 80,000 which had been already granted, making in all 120,000.

On the 13th instant, the Chancellor of the Exchequer proceeded to state the sums voted for public service, and the means by which they where to be raised, viz.

SUPPLIES.

Navy	£10,210,000
Army	11,751,000
Vote of credit	2,000,000
Ordnance	1,280,000
Corn bounties and miscellaneous services	1,638,000
Total joint charges for England and Ireland	26,879,000
Separate charges for England, consisting of deficiencies of malt, debts to Bank and India Company, Exchequer bills to be paid off, &c.	6,821,679
Total supply	£33,700,679

Of which £30,398,220 belongs to England and the remainder to Ireland

WAYS AND MEANS.

Land and Malt voted annually		£2,750,000
Exchequer bills		4,500,000
Surplus of consolidated fund		6,500,000
Hemp and flax bounties, &c. undisposed of		37,782
Lottery		400,000
Vote of credit		2,000,000
Loan		10,000,000
War taxes, viz.		
On customs	£2,000,000	
On excise	6,000,000	
On property	4,500,000	
		12,500,000
		£38,687,782

The increase in the customs was stated to consist of an additional duty on sugar of four shillings per hundred weight; and of twelve and a half per cent. on the existing duties on all imports, calculated to yield together £1,300,000; a duty of one per cent. *ad valorem* on all goods exported to any part of Europe, and of three per cent. on exports to all other parts, taken at £460,000; a duty on cotton wool exported, estimated at £250,000; and a farther tonnage duty on shipping, expected to yield £150,000.

The proposed increase in the excise consisted of an additional duty of 45 per cent. *ad valorem* on all teas, calculated at £1,300,000; an additional £10 per pipe on wine, estimated at £500,000; an increase of 50 per cent. on the existing duties both on foreign and home spirits, expected to yield £1,500,000; and a farther duty on malt of 2s. per bushel, which it is supposed will produce £2,700,000.

The tax on property Mr Addington proposed to raise by laying on the net rent of land one shilling in the pound to be paid by the proprietor, and nine-pence in the pound to be paid by the tenant; by laying also a rate of 5 per cent. on all dividends, except those received by foreigners; and a similar rate, subject to various modifications, on the rents of houses, the profits of trade, and the income derived from salaries and professions.

The loan was contracted for on the following terms, viz. for every £100 £80 consols, and £80 reduced, each valued at 58½ and 6s. 5d. long ann. which with the discount of £2 6s. 3d. made £101. 6s. 6d. yielding a bonus of £1 6s 6d to the contractors. The interest on the loan including the one per cent. for the extinction of the capital would amount to £676,583. To provide for this sum the receipt tax was to be so increased as to raise £220,000;* additions were to be made to the consolidated customs in the bill now before parliament, which would amount to £220,000 more; and regulations were to be adopted with respect to the assessed taxes, which would produce £250,000, making in all £690,000. These regulations were to consist in consolidating all the acts for raising the assessed taxes, and simplifying the mode of collection. To counteract the artifices employed to evade the window tax, all windows exceeding certain dimensions should be charged double. On servants and labourers employed for husbandry or trade, but *occasionally* employed as gardeners or as menial servants in the care of a horse, &c a tax should be charged of five shillings per annum. An additional tax of two guineas per annum should be laid on race horses; and of half the present duty on carriages upon every additional body occasionally attached to the same wheels. And lastly, one guinea annually should be laid upon every rider, bookkeeper, warehouseman, or shopman, employed by persons in trade.

A message from his Majesty announced, that he had been under the necessity of recalling his ambassador from the Hague, and issuing letters of marque and reprisals against the Batavian Republic.

* Receipts from £2 and under £10, to pay two pence; under £20, four pence; under £50. six pence; under £100, one shilling; under £200, two shillings; under £500, three shillings; and all above, five shillings.

DEATHS.

His Majesty the King of Etruria, of the effects of a disease, by which he has been long afflicted. The Queen has been declared regent.—*Moniteur.*

June 4 At Forglen, Scotland, the Right Honourable William Lord Banff.

June 5. At the Earl of Derby's, in Grosvenor-square, Mrs. Farren, mother to the Countess of Derby.

June 7. At Bridgend, in Glamorganshire, aged 78, Mrs. Morgan, a sister of the late Dr. Price.

June 9. In Lower Grosvenor-street, the Right Rev. H. R. Courtenay, Lord Bishop of Exeter.

A few days since, after a short indisposition, the Rev. Mr. Porteus, nephew of the Bishop of London, Rector of Wickham Bishop, in Essex, and one of the Prebendaries of St. Paul's. It is remarkable, that the lady of Mr Porteus died suddenly at her father's house, at Cambridge, within a few hours after the dissolution of her husband.

At Euston-hall, in Suffolk, in her 22nd year, Lady Caroline Fitzroy, sixth daughter of the duke of Grafton.

May 22. Mrs Anne Cranmer, of Jermyn-street, aged 71.

June 3. In Cavendish-square in the 43d year of his age, the Right Honourable George Murray, D. D. Bishop of St. David's. His Lordship was brother to the Duke of Athol.

May 21. At Hazlewood, in the county of Sligo, the Earl of Inniskillen. His Lordship was on a visit at the time to his son-in-law, Owen Wynne, Esq. He had been attacked by the influenza, but was considered as recovered, and was in the act of putting on his coat when he died.

May 23. At Ellell-Hall, near Lancaster, Abram Rawlinson, Esq aged 65, many years Representative in Parliament for that town.

May 26 In Bloomsbury-square, aged 88, the Dowager Lady Duckinfield, widow of the late Sir Samuel Duckinfield, Bart.

In Mansfield-street, aged 73, Mrs. Trapaud, relict of the late General Trapaud.

The Reverend J. Astley, of Thornage, Norfolk.

Mr. C. Leir, of Leonard Stanley, son of the Reverend T. Leir, of Ditcheat. His death was occasioned by a fall at the side of a water-wheel while in motion, which deprived him of life almost instantaneously.

In Southampton-place, Capt. Samuel Rutherford, surviving his Lady only twelve days.

ANSWERS TO CORRESPONDENTS.

The excellent suggestions of Philo-Nepios will obtain as early an admission as possible.

The poetry of Νεανισκος, and the paper of Adolescens, are below par.

We shall endeavour to find a place for Inspector; T. S.; Philalethes; the Earl of Stafford's Letters; and Ne quid Nimis.

In reply to J. L. we beg leave to observe, that we do not profess to review all books which are sent to us.

The reply of Paulinus to Clericus Juvenis on Rom. vii 14. in our next.

The request of DIACONUS cannot be complied with. There is an English edition of the Confessions of St. Augustine by Stanhope, which is very common.

The corrections of TWELFTH DAY shall be attended to in due time.

A FRIEND TO TRUTH; C. X.; T. W.; and H. have been received, and are under consideration.

Bishop Hall has answered in the negative the Question of GRADUATUS; Whether it be the duty of a clergyman to visit his parishioners under malignant and contagious disorders? We do not mean, however, to say, that his opinion is decisive.

POSTSCRIPT.

THE following Letter from the respectable Author of Six Letters to Granville Sharp, Esq. did not reach us till a period of the month, when we could insert it with facility only in this place. We are unwilling to delay its publication.

To the Editor of the Christian Observer.

SIR,

THE favourable notice which you have taken of my labours, in conjunction with those of Mr Sharp, induces me to request the insertion in your Magazine of the following letter.

I am, Sir,
Your obedient servant,
THE AUTHOR OF SIX LETTERS, &c.

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*To the Author of Six more Letters to Granville Sharp, Esq.**

SIR,

The many observations which you have bestowed upon my "Six Letters to Granville Sharp, Esq." in your "Six more Letters" to that gentleman, may seem to give to my readers, and I have no great objection to say, that they give to you some claim to be informed what impressions have been made on my mind by your animadversion.

Your letters then, *in the first place*, have, in no degree, *lessened* my opinion of the truth of Mr. Sharp's rule, and of the value and importance of that discovery. It is, however, a disappointment to me, that I cannot go further; that I cannot proceed to say, that your researches have contributed to give additional evidence and stability to Mr. Sharp's theory; an event which might perhaps have followed had that theory found a more learned and more logical adversary.

But with regard to my own more particular concerns, I speak it, not without due deliberation, and well knowing what I say, that, in my judgment, you have not shewn that I have been guilty of any error, of any misrepresentation, of any false reasoning, whether great or small, one instance of inadvertency alone excepted. It appears, that in my extract from St. Cyril of Alexandria (Six Letters, p. 30) I have inserted the article του before Χριστου, which does not exist in the printed text from which I quoted. In offering our acknowledgments for a favour conferred, it is justly accounted impolite to extenuate that favour, and to shew how small is its value; for this detection, therefore, I beg leave, without interposing any reserve or demur, to return you my thanks. But this is all. In every other particular I maintain what I have written (so far, I mean, as it has been assailed by you,) without exception or relaxation; and in no other point am I enabled to profess my obligations to you for any new stores or materials which may contribute, in any way, to the decision of the important subject of our respective lucubrations.

Again—With so little occasion to *retract*, I feel also very little inclination to *recriminate*; to shew what *you* have, or what you have not done; to point out *your* deficiences, errors, misrepresentations, and inconsistencies. I think, indeed, that they are, all of them, both very great and very numerous. But you have hinted to us, that you write not for incompetent readers. "I am not writing," you say, "for school-boys." Sir, if *babes* and boys do not read your books, I shall be well contented to leave you to the judgment and censure of others. If *men* are to be your readers, I can have little concern or solicitude about them.

After these observations, it can hardly be necessary, otherwise than for the sake of method, that I should subjoin the conclusion to which they are intended to lead; namely, that, unless I shall be called to reconsider, defend, or retract what I have written in my Six Letters by some more respectable antagonist, it is not my purpose to take any further notice of your pamphlet.

I am, Sir,
Your very obedient and humble
servant,
THE AUTHOR OF SIX LETTERS TO
GRANVILLE SHARP, ESQ.

* See a Review of these Letters at page 370 of the present Number.